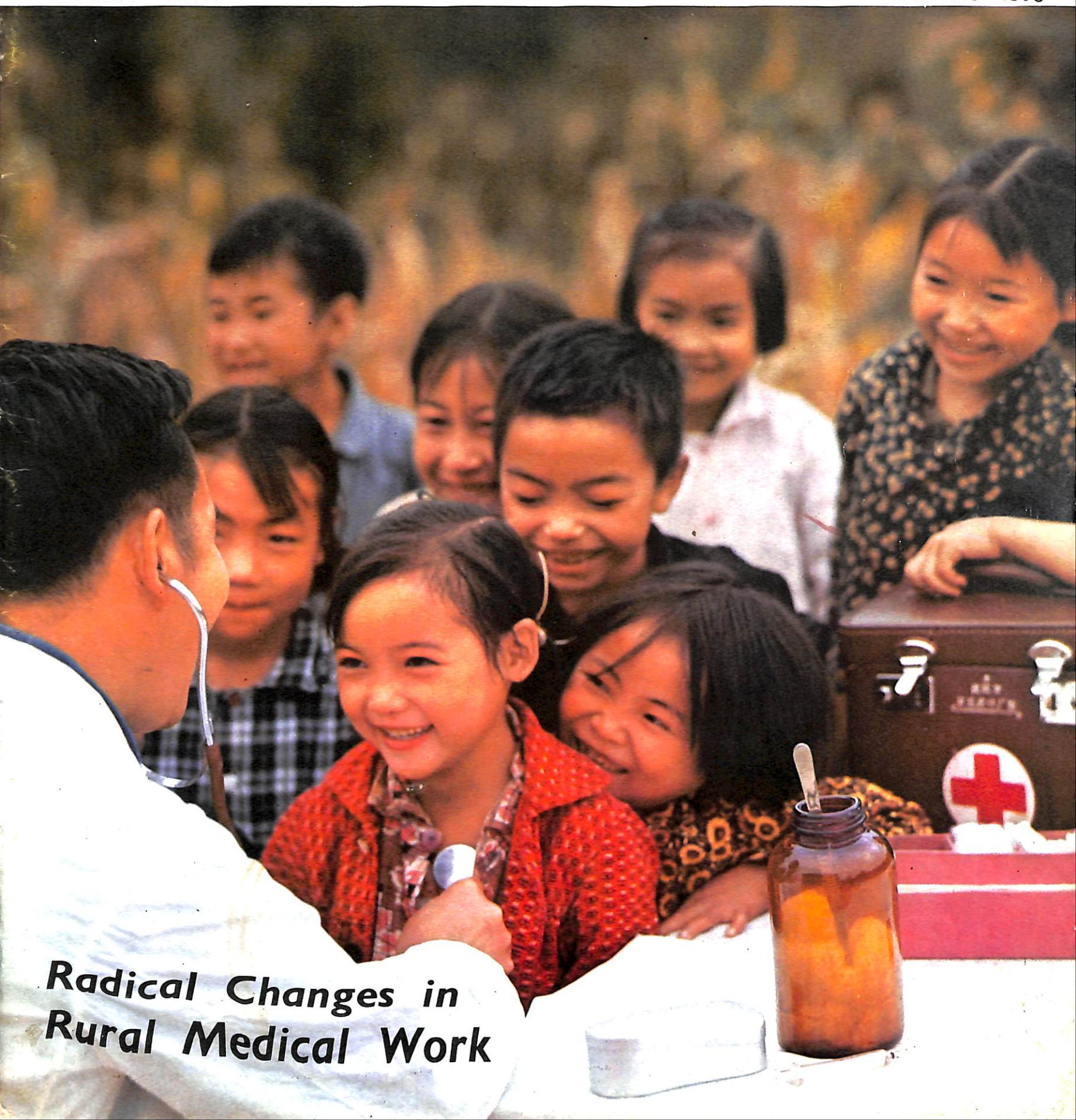


China *Building the New Sinkiang* Reconstructs

VOL. XXV NO. 2

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**Radical Changes in
Rural Medical Work**



China Reconstructs

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Inside front: Taking grain to a state purchasing station, Sinkiang Uighur Autonomous Region.

Inside back: A project to divert water from the Weiho River for irrigation in Paoki, Shensi province.

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Radical Changes in Rural Medical Work

CHUNG WEN

TREMENDOUS changes have taken place in China's countryside since 1965 when Chairman Mao called on the nation's medical and health workers to "put the stress on the rural areas". Even after the new China came into being, doctors and hospitals had remained concentrated in the cities while in the countryside the peasants had a difficult time getting treatment.

Today the situation is different. A vast health network now reaches into every production brigade in China, including remote mountain regions, offshore islands and frontier villages. Over 1,300,000 bare-foot doctors — young working farmers trained to do medical work — actively push the work of preventing and treating diseases in the rural areas. Medical care is now available to China's several hundred million peasants.

Serving the Majority

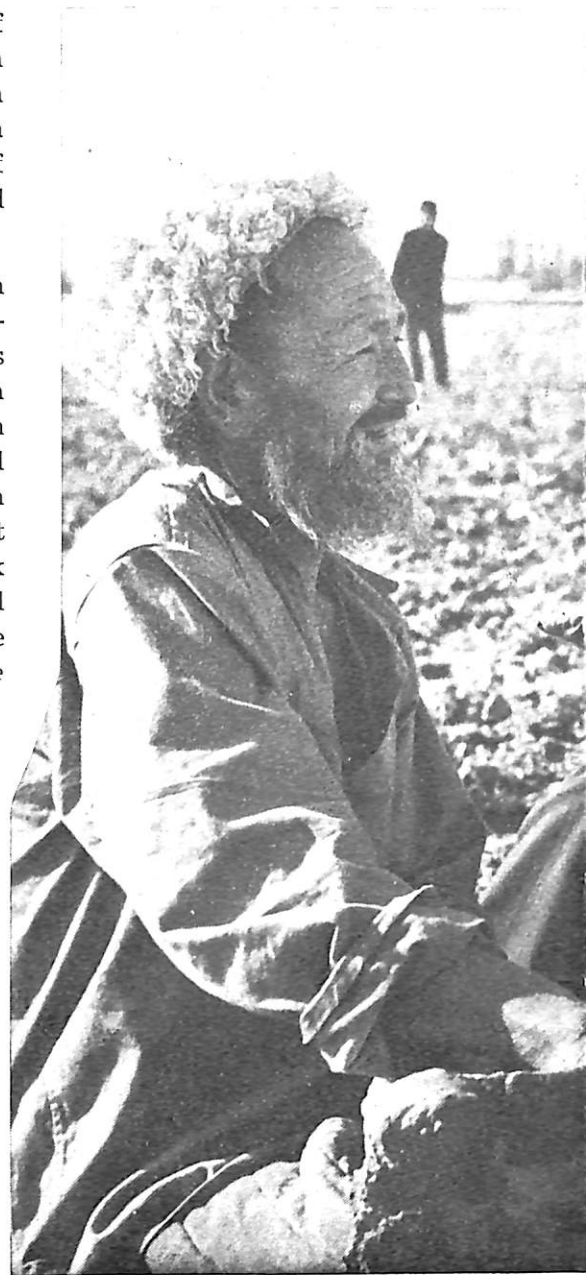
In old China peasants had to go to town for treatment (which they could rarely afford). Constantly menaced by hunger and death, they could only bear illness or if seriously sick, wait for death. Floods, droughts and plagues were frequent, devouring countless lives every year. In 1942 cholera killed

130 in Yanghsiaochai, a village of 500 people in Anhwei province. In 1946 in a village of 46 families in Kwangsi, 72 people died of cholera and snail fever. By the time of liberation in 1949, 18 families had been wiped out by disease.

Of course medical conditions in the countryside improved considerably after liberation. Hospitals were built in every county. When the communes were formed, each set up its own hospital. But until 1966 when the cultural revolution began, Liu Shao-chi's revisionist line in medical and health work gave scant attention to the rural areas and concentrated most of the *doctors, funds and supplies in the cities. Rural health work developed too slowly. Many areas lacked doctors and medicines.*

In June 1965 Chairman Mao sharply criticized this situation, called the Ministry of Public Health "a ministry of health for urban overlords" and demanded that medical and health work put its major efforts on the rural areas.

A revolutionary change in the rural health picture required many different measures. More funds, supplies and medical personnel were allotted to the county and commune hospitals. Great numbers



of city medical workers were sent to the rural areas in mobile teams. This speeded up development but it was still inadequate for the needs of the vast rural population.

During the cultural revolution two new things came into being which provided a better way of dealing with the problem. One was the barefoot doctor (so called because while they worked barefooted in the rice paddies they were also medical workers), first appearing in Chiangchen commune outside Shanghai. The other was the cooperative medical care system (see story on p. 7), first set up by

peasants in Loyuan commune in Hupeh province.

In 1968 reports on these two new approaches to the problem were approved by Chairman Mao and published in the press. This launched a mass movement to put them into effect throughout the rural areas. Almost all of the production brigades in the country set up their own cooperative medical care systems. A total of 1,300,000 barefoot doctors have been trained. Moreover, at the lowest unit of the communes — the production teams — 3,600,000 health workers and midwives who do regular farm

An Uighur barefoot doctor treats an old peasant in the fields.



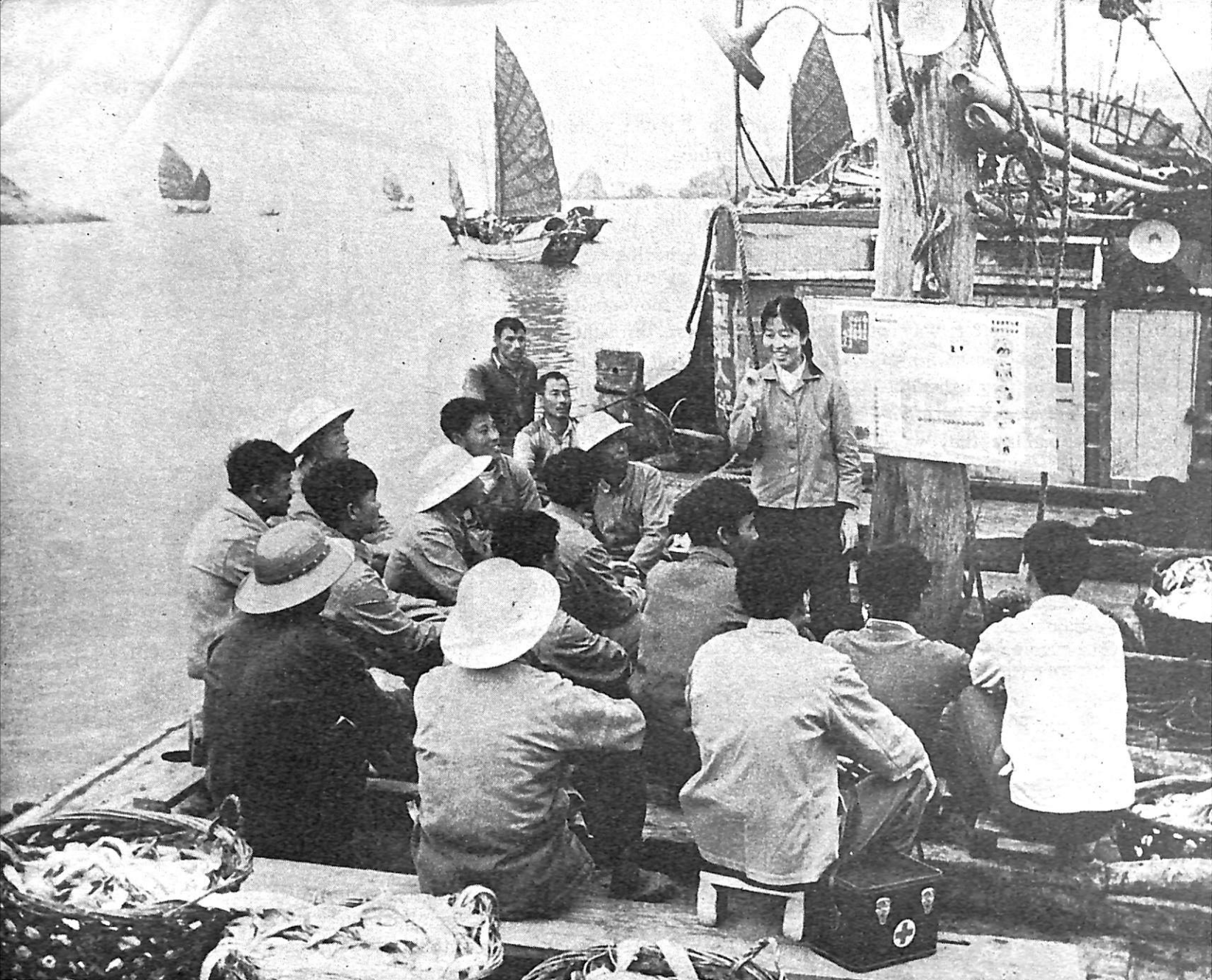
Testing drinking water at Sun Village in Shansi province.

work, give first aid, treat ordinary ailments and pay attention to prevention of diseases.

Mutual-help Medical Care

The peasants, with the help of Communist Party leadership, created their cooperative medical care systems themselves with the sure knowledge that their collective mutual aid would work. Membership is voluntary. Funds come from an annual payment which runs to about one yuan per member. Allotments from the brigade's public welfare fund are added. This money maintains the brigade clinic or health station and covers all or part of the cost of treatment and medicines. When clinic barefoot doctors cannot handle a case, the patient is transferred to a commune, county or city hospital.

With cooperative medical care, a nationwide health network in keeping with China's present economic conditions reached into all rural areas. This assured commune members prompt treatment and spread knowledge about disease prevention among the masses.



Spreading knowledge of disease-prevention among fishermen.

Hsiyang county in Shansi province, for example, setting up its co-op medical systems in 1969, brought measles, dysentery, flu, enteritis and other epidemic diseases under control. By 1973 it cut the incidence of ordinary and frequently-occurring illnesses 47 percent over the year 1966. In 1974 incidence was cut another 43 percent.

For Yu Chang-sheng, a member of the Shangchin brigade in the Ningsia Hui Autonomous Region, cooperative medical care actually means the difference between life and death. In 1965, before the system was set up, his child came down with pneumonia and died on the way to the county hospital. In 1973 when his wife was struck

with heart disease and lung complications, she could not be moved. A barefoot doctor from his brigade cooperative health station came to treat her every day, soon bringing the disease under control. "She took enough herbal medicines to fill a basket," Yu said. "Without our co-op medical care system I couldn't have paid for them even if I had sold half my property — and she'd be dead today."

Before the peasants of the Toufu Taitzu brigade in Shantung province set up their medical co-op, people sometimes had to ask the brigade or state bank for loans to pay for the cost of treatment. Now no one has to do this. With one yuan from each member and an

allotment from the brigade's welfare fund, the cost of treatment and medicines is free.

Chinese herbal medicines are an important part of cooperative medical care. The collecting and cultivation of Chinese herbs are developing into a mass movement. Working together, barefoot doctors, health workers and commune members build their own pharmacies where herbs are compounded into pills, pellets, powders and ointments. This reduces medical costs, lightens commune members' financial burden and improves their co-op medical system. It is also in line with China's policy of combining traditional with western medicine.

New-type Doctors

Barefoot doctors are a new and vital part of China's medical and health service. Working (often actually barefoot) with their fellow commune members in the fields, they have deep roots among the masses and know best their medical problems and ailments. Contrary to the old tradition that "doctors never go out looking for sick people", barefoot doctors visit the brigade members' homes. They strive to work in the communist spirit of Dr. Norman Bethune, the Canadian doctor who served in China in the war against Japanese aggression with what Chairman Mao called an "utter devotion to others without any thought of self". They answer emergency calls at any time of the day or night regardless of the distance or weather.

Barefoot doctors are selected from poor and lower-middle peasants* and school graduates with a high proletarian political level and a good general knowledge. They are trained in courses of six months to two years given by health departments or medical units. As they practice they return at intervals for more advanced training. They work hard to improve their professional skill. Today there are two or three barefoot doctors in most brigades in China's rural areas.

"Prevention first", stressed by Chairman Mao, is one of the main tasks of the barefoot doctors. They

* A political term denoting class status and not present economic status. In the democratic revolution and socialist revolution and construction the poor and lower-middle peasants are the most reliable allies of the working class.

teach hygiene and give preventive inoculations regularly. Coordinating with brigade and team leaders, they launch sanitation campaigns to wipe out mosquitoes, flies and other pests which transmit diseases. They mobilize the people to reconstruct wells, latrines and animal enclosures and keep them in good condition. This has sharply cut the incidence of infectious diseases.

Efforts to teach hygiene, scientific knowledge and family planning have helped the peasants discard habits and beliefs inherited from the old society under centuries of reactionary rule. Among these were unhygienic habits, the ignorant practice of going to witch doctors and the superstitious beliefs that "life and death are determined by Fate" and "many sons mean much happiness". New health habits and beliefs are forming.

Huang Chueh-hsiang (center), a doctor at the Chiangchen commune hospital, trains barefoot doctors through direct clinical practice.





A barefoot doctor at her regular farm work in the Lukou Bridge commune near Peking.

Today bad hygiene is considered a disgrace.

Barefoot doctors try hard to learn from local herb-doctors, peasants who cultivate herbs and doctors of traditional Chinese medicine. Analyzing this rich experience, they have done much to combine traditional and western medicine in treatment, making full use of herbal medicines, acupuncture and moxibustion. For example, in the last few years barefoot doctors in Lungpen commune in Kiangsu province have collected over 500 local folk remedies and ways of treating illness, now using 200 of them with good results.

After several years of practice, barefoot doctors can not only treat ordinary and frequently-occurring illnesses but handle some complicated cases. Some of the barefoot doctors in the Chiangchen commune near Shanghai, for instance, can perform surgery with commune hospital doctors for appendicitis, hernia, hemorrhoids, piles, anal fistulas, skin tumors, abortion and cases of difficult labor.

City Doctors Go Rural

The fact that great numbers of city medical personnel have gone

to serve in rural areas is another new feature of China's medical and health work since the cultural revolution. Several hundred thousand doctors, specialists, professors and other medical workers have gone to settle down and work in county and commune hospitals. Mobile teams go for periods of six months to two years to frontier regions, minority nationality communities and villages. People's Liberation Army medical units also send mobile teams to help develop health work in the countryside.

From Peking in the past few years several thousand have gone in mobile medical teams to work in Kansu, Shensi, Yunnan and Kiangsi provinces and the Ari area of Tibet. From Shanghai 4,000 have settled down to work in villages outside the city and in some provinces since 1965. More than 1,000 mobile teams with 20,000 members have toured villages in the Shanghai area and in Tibet, Kweichow, Heilungkiang and seven other provinces.

In the revolutionary spirit of the Red Army on the Long March, medical teams travel from village to village, climbing snow-clad mountains and crossing badlands to bring the concern of Chairman

Mao and the Party Central Committee for better health care to the local people. One Peking team in Kansu province trekked to the Badin Jaran Desert, visited all 42 families in this 8,000-square-kilometer area and gave treatment and physical checkups. Deeply moved, one old herdsman told them, "If we searched the whole area for a doctor in the old society, we would never find one. But today Chairman Mao sends doctors to this remote place to look for us!"

What do city medical workers get out of serving in the countryside? Universally they are inspired by the fine example set by the peasants — their complete devotion to the revolution and their hard work for the collective and socialism. Many team members feel the necessity of making a clean break with such bourgeois ideas as seeking personal recognition and advantage, of honestly learning from the peasants and serving the people wholeheartedly.

The mobile teams not only work in prevention and treatment but help the local medical personnel raise their level, consolidate the co-op medical system and train more barefoot doctors. Shanghai teams have trained more than 3,000 in various provinces since 1974. A Shanghai team in Yunnan province also conducts advanced courses in medicine, surgery, pediatrics, obstetrics and gynecology.

The Party at all levels from the province to the communes and brigades have strengthened their leadership in rural health work. Improving rural medical service is an important part of building a socialist countryside in China. Through overall planning and correct organization, all health departments continue to put the stress on the rural areas with more and more personnel, equipment and financing. This will certainly bring increasingly greater changes in the countryside.

A Barefoot Doctor Describes His Work

—CHIN HSIANG-KUAN



The writer (left) and other barefoot doctors on their way to bring medicine to a distant patient.

OUR COMMUNE is in the mountains of west Hupeh province 1,000 meters above sea level. Houses are far apart and the roads poor. Before the cultural revolution, we lacked both doctors and medicines because the Liu Shao-chi revisionist line in health work was neglecting the countryside.

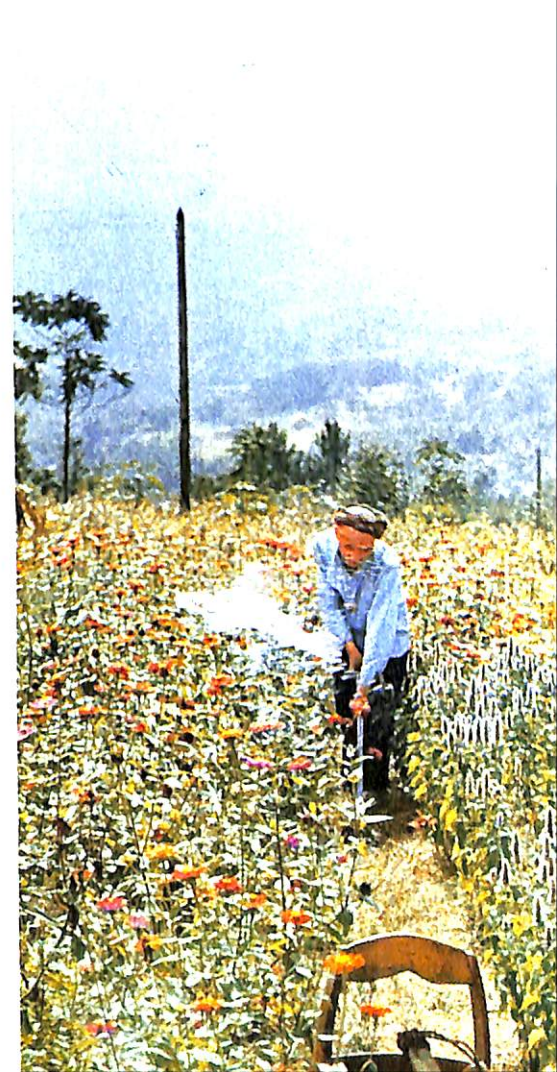
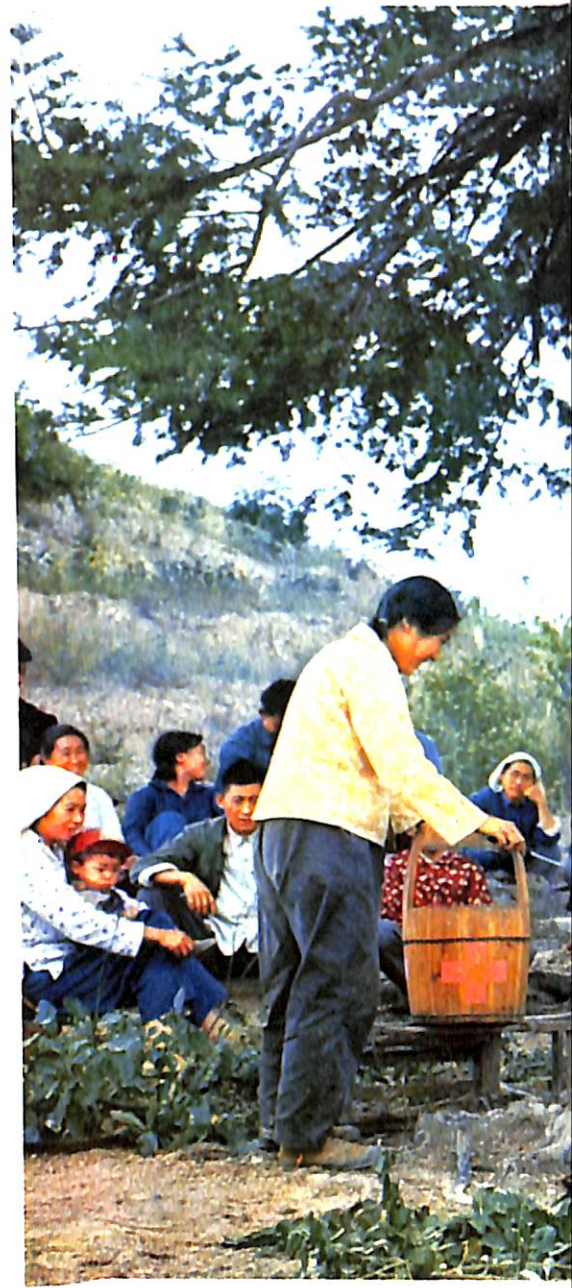
Our commune's 4,800 people had only three health centers with twelve medical workers. It was very difficult for the peasants to get medical care.

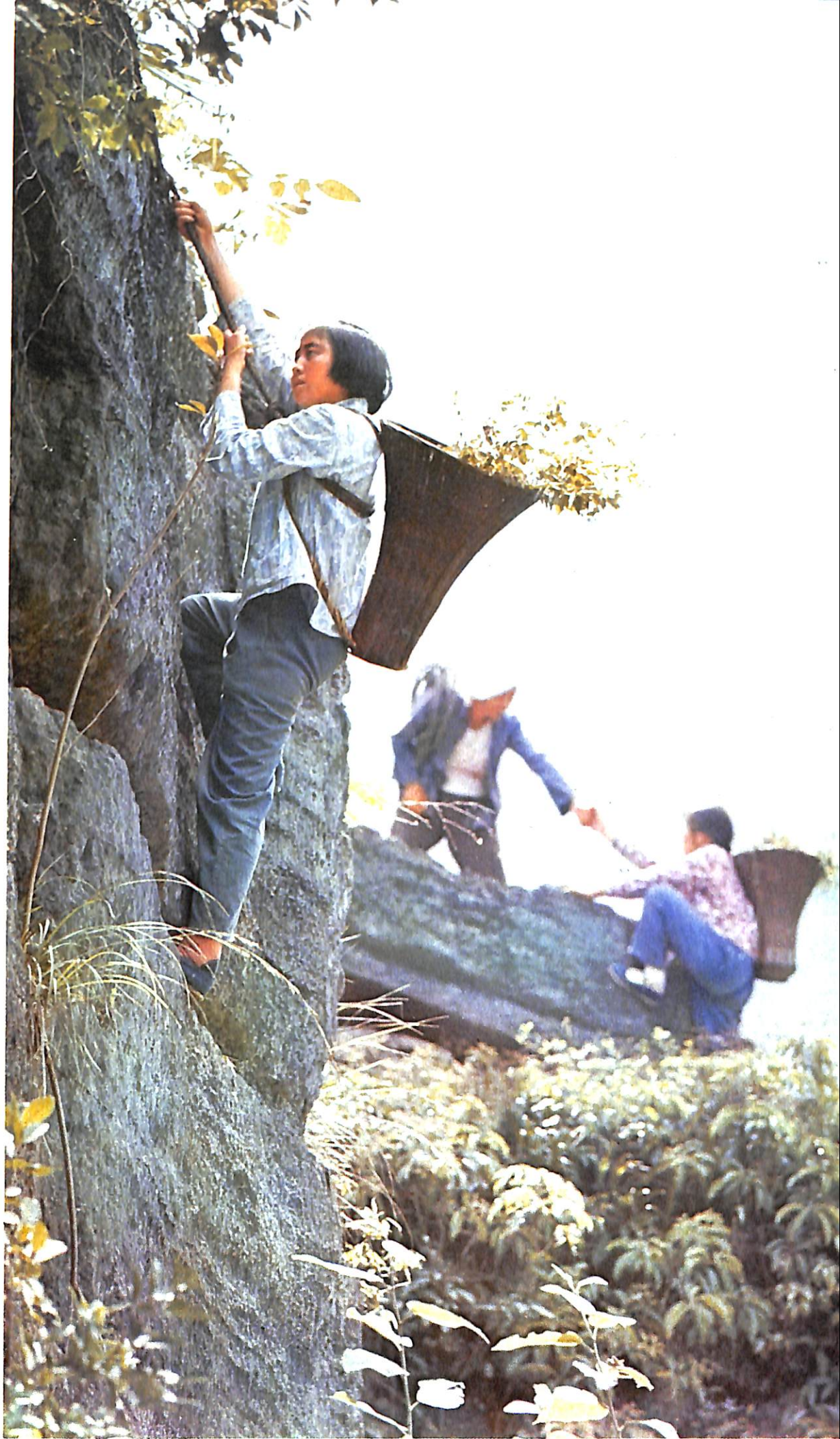
In 1962 I was chosen by the brigade Communist Party branch to study medicine for a year from an old Chinese traditional doctor. In 1965 I studied again, this time in a ten-month advanced course run by the county. The brigade placed great hopes in me. "Study hard," people urged. "You grew up in a poor family and understand our problem. When you become our doctor, you can help us get medical care less expensively." These words encouraged me greatly. I had only gotten three years of school but I made up my mind to overcome every difficulty to learn medicine.

We Set Up a Medical Co-op

When the cultural revolution began in 1966, our brigade members began thinking about Chairman Mao's call to put the stress on the rural areas in medical and health work. We discussed Liu Shao-chi's revisionist line in health work and how we could change our backward medical care picture. Someone said, "We got rid of poverty with agricultural cooperation and a collective economy, why can't we get rid of poor medical care the same way — with cooperative organization and pooling our strength?" I thought a lot about this. Finally I talked it over with some of the other peasants and we suggested to the Party branch that our brigade set up its own health center on a co-op basis.

CHIN HSIANG-KUAN is a barefoot doctor in the Tuchiatsun brigade, Loyuan commune, Changyang county, Hupeh province. He is also a member of the Fourth National People's Congress.





Top left: Barefoot doctor Chin Hsiang-kuan visits a patient at night.

Top center: "Prevention first" — commune members taking an herbal brew against influenza.

Right: Barefoot doctors collecting medicinal herbs on a sheer cliff.

Bottom left: Chin Hsiang-kuan (second from left) and other barefoot doctors help build a terraced field.

Bottom center: Medicinal herb gardens like this one can be found in every production team.



Learning to recognize medicinal herbs.

"How much will it cost?" asked the Party branch secretary.

We reviewed the number of brigade members, the incidence of disease and the probable medical expenses for a year and figured it would cost 300 yuan to start with some common medicines and drugs. This would be 0.40 yuan per person. I would be the barefoot doctor but that, of course, would cost nothing because my income comes from my regular part in the collective farming.

Everybody supported the suggestion and we got our 300 yuan in a few days. By the end of the year we had set up our center and were giving treatment with only five *fen* as registration fee and all medicines free. I took care of the patients and did farm work in between times.

There are six brigades in our commune. Because our cooperative medical care system seemed to work well, they too wanted to try it. The commune Party committee thought it was a good way to help solve the medical care problem in the countryside and called a meeting of brigade leaders and members to discuss it. The other five brigades began to set up their own medical co-ops the next spring. In addition to the members' annual payment, each brigade allots a

certain sum as a subsidy from its welfare fund.

Now the Struggle

All new things challenge the old, and our new-born medical co-op promptly ran into opposition. On the one hand there were some witch doctors who were used to swindling money out of the peasants because we could hardly ever get regular doctors up into our remote mountain area. On the other hand there were some superstitious peasants who still believed in going to the witch doctors.

After she had her child, for example, Fan Tzu-hsiang in our brigade ran a high temperature because of an infection. I treated her and she began to improve. But a witch doctor told her she was sick because she had offended the "King of Hades" by yelling during delivery. Only prayers and burning incense would cure her. He gave her some "magic water" to drink—for which he got four yuan.

Fan took the "magic water" and suddenly got worse. Furious, I hurried to her house that night. In a careful checkup I found a pelvic abscess which could lead to septicemia. I gave her a large injection of antibiotics and some Chinese herbal medicine. My treatment had been in time and she recovered quickly. There was both gratitude and shame in her voice when she said, "Hsiang-kuan, I've given you so much trouble. From now on I'll never be fooled by a witch doctor again."

Only a few months after the medical co-op had been adopted in the whole commune, some members of one brigade withdrew. We tried to get at the reason from the Marxist point of view of class struggle. We discovered that Chin Chao-hsiang, a rich peasant element who was also a witch doctor, was craftily inciting the peasants against our co-op with such remarks as "It's not right to pay if you're not sick" and "It's exploitation to pay without getting any

medicine." The poor and lower-middle peasants in his brigade searched his house and found 30 tools which he used in his trickery. When the commune Party committee called a public meeting to expose his fraud, the members who had withdrawn joined up again.

Learning in Practice

A barefoot doctor must first of all have the serve-the-people spirit and constantly improve his skill. Chairman Mao teaches that real knowledge comes from practice and since my medical knowledge is limited, I try to practice and learn at the same time. I continue to study traditional Chinese medicine, including acupuncture, and use every opportunity to learn modern medicine from experienced doctors.

One day Mother Fan, 66, whose son was away in the army, became very ill. I picked up my medical kit and went to her house. Her

A health worker treats a headache with acupuncture.



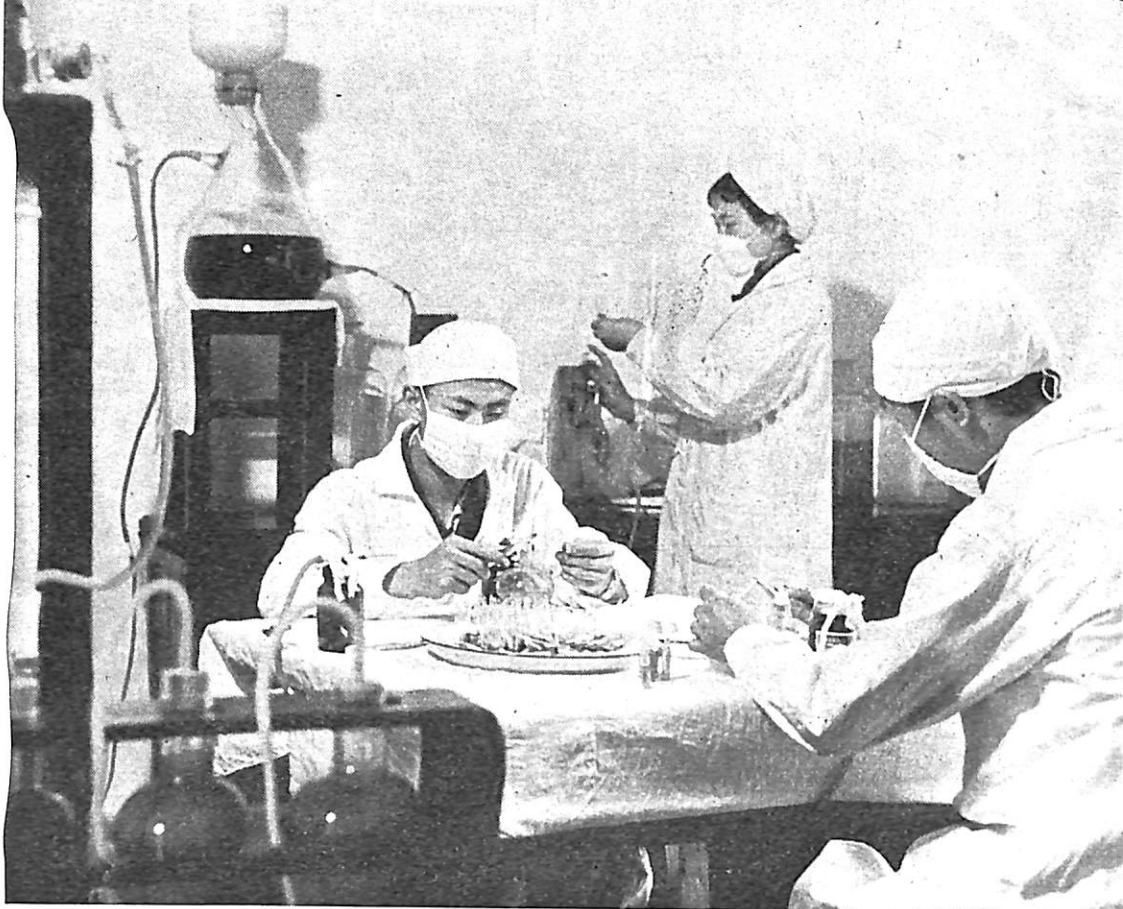
abdomen bloated, she was in acute pain and had not moved her bowels for quite a few days. I feared some kind of intestinal obstruction, but to take her across the mountains to the county hospital would be dangerous. I decided I had to treat her at home.

I consulted several medical books, looking for some way to handle an intestinal obstruction. Finally I remembered a medicine described in the *Compendium of Materia Medica** said to cure such conditions. I asked some traditional Chinese doctors about this medicine but none of them had ever used it. Not wanting to endanger Mother Fan, I tested it on myself. It produced a bowel movement without any side effects, so I prepared the medicine and gave it to her. Within 24 hours her bowels had cleared and the pain disappeared.

I had been treating Chen Chunying, a woman in her forties who had had multiple neuritis for 13 years and been unable to work. Over a period of 70 treatments, I had gradually worked out the natural laws governing her sickness. In traditional Chinese medicine we say, "Treat the symptoms in emergencies and treat the cause gradually." I treated both the cause and the symptoms with acupuncture, traditional Chinese and western medicine. She was well in three months.

Being Economical

When we had too many patients, our health center would run in the red. To cut down on the cost of medicines and drugs, in 1967 we began to collect and process medicinal herbs ourselves. One of my uncles had learned something about medicinal herbs in the old society. He took us into the mountains to collect herbs, explaining the characteristics and medical properties of each plant. We learned to recognize 200 kinds and



Medical workers in a commune hospital make herbs into medicines.

began using 120 herbal prescriptions in the health center. Our total cost for medicines dropped.

Production teams in our commune usually stretch six or seven kilometers and families live scattered far apart. This made it difficult for the brigade health center to serve them well. So I got the members of No. 5 team to start collecting and cultivating medicinal herbs and set up a simple pharmacy. I trained a health worker to handle minor ailments and injuries and be in charge.

The commune Party committee liked this idea and soon each of the 49 production teams in the commune had its own herb garden, pharmacy and health worker. This helped our cooperative medical care network to reach down to our smallest units.

Today there are 19 barefoot doctors and 98 health workers in the commune. Because the members collect, grow and process medicinal herbs, our health centers have not gone into the red for the past eight years.

Doing Regular Farm Work

I'm a member of a production team and work in the fields like

everyone else, except when I have to treat patients. I am a peasant. If I didn't do farm work, I would lose the peasants' good qualities. Taking part in the collective's work and sharing the good and the bad with my neighbors helps me to do my medical work better.

Helping out in the fields of No. 5 production team a few years ago, I learned that its harvests and the members' incomes were lower than others. One of the reasons was too many people at home sick. Every day I noted down the number who were sick. Because the team is situated on a hillslope facing northward with little sunshine, many had rheumatic arthritis. I treated it with traditional Chinese medicine and acupuncture. Eleven of thirteen patients who had not been able to work recovered enough to go back to their jobs. This led the team to set up a simple pharmacy and train a health worker. As the members' health improved, both their farm production and their living standard went up.

I am very satisfied to be one of the million or so barefoot doctors doing their bit to build socialism in our country.

* A classic on Chinese pharmacology compiled by Li Shih-chen (1518-1593) during the Ming dynasty.

Peking Doctors Settle in the Grasslands

IN 1970 a hospital was set up in the Wankatan commune in the Kannan Tibetan Autonomous Prefecture in south Kansu province. Staffed by 45 doctors, nurses and other medical workers from Peking, it serves the commune's peasants and herdsmen and people in neighboring counties. For the first time in history, the Tibetans living here have their own hospital. It has brought tremendous changes.

Adapting to a New Life

The hospital staff came from Peking's Titan Tuberculosis Hospital. During the cultural revolution, together with other hospital workers, they had criticized the way Liu Shao-chi's revisionist line ignored medical work in the countryside. When Chairman Mao called on doctors and others to put the emphasis on the rural areas, they gave up their better living and working conditions in the city and left to settle permanently in this mountainous grasslands area.

One of the volunteers, 61-year-old Dr. Chang Shih-jung, was a leading doctor already well known for his clinical experience and scientific research. Relatives and friends had tried to persuade him to retire but instead he decided to go to a remote area to serve the rural people.

"I often ask myself," he said, "what's the difference between a doctor in a socialist society and one in a capitalist society? We treat patients, so do they. But in their society money is everything and they can only serve a small minor-



Mobile medical teams from the Wankatan hospital work in the countryside.

ity of the people. But in our society we must serve all the people — and this means going to work wherever the people need us." His wife and children agreed with him, so the whole family moved.

Life for the new settlers from Peking was hard. The out-of-the-way Tibetan community is surrounded by high mountains and deep valleys. It is 2,700 meters above sea level. The weather changes suddenly and sometimes even in June it snows. None of them could ride a horse or speak Tibetan. They couldn't get used to the mixture of roasted barley flour and butter called *tsamba* and having their tea with butter and salt in it. The high altitude and rarefied air made them dizzy and gave them a fast heartbeat.

Their first contacts with the Tibetan peasants and herdsmen, however, made them determined to

overcome such difficulties. First they learned the stark misery of the Tibetans' life in the old society when they were ruled by feudal lords and reactionary lamas. They heard many stories of how they suffered from the lack of doctors and medicines. They now saw with their own eyes how free men and women, fearing neither storms nor hardships, were building terraced fields and improving pastures on steep mountain slopes.

Deeply touched by the Tibetans' enthusiasm, the Peking medical workers vowed not to be cowed by anything, to adapt themselves to their new conditions and help the people build up their area. They took up running, mountain climbing and exercising to overcome their difficulties with the high altitude, and tackled other problems in the same spirit. "A revo-

lutionary shouldn't look for natural conditions that suit him," they said, "he should work to adapt himself to the natural conditions he finds himself in."

Self-reliance

The entire commune only had one small health station with three people: a doctor, a nurse and a pharmacist. Little had been done to set up cooperative medical care systems or train barefoot doctors.

The Peking medical workers began treating patients with the facilities as they found them. But they needed a ward for hospitalizing patients. Some of their families then made room for such a ward by moving out of their brick homes and going to live in a forest farm two kilometers away. The medics built three rooms which could be sterilized, turned board beds into operating tables, made distilled water, shaved willow twigs for swabs. Soon they were taking in-patients.

The prefecture Party committee encouraged their hard work and economical approach and matched it with all the material support

they could afford. The hospital grew. Today it has departments of internal medicine, surgery, pediatrics, obstetrics and gynecology. It has more than 30 beds, an operating room with a shadowless lamp, an electrocardiograph and other medical equipment. There is an ambulance. In the past five years the hospital has handled over 1,000 serious cases.

Going to the Patients

It is difficult for the scattered families in these mountains to come to the hospital. Some would have to walk several dozen kilometers over mountains. To make it easier to see a doctor, the hospital now sends out mobile teams to tour the 100 villages and pastures in the five nearby communes. On these rounds they have saved many critically ill patients.

Wang Ka-mo, an old peasant in the Walta production team, is a good example of what the mobile teams have meant. He will never forget the bitterness of the old life when five of his sons died because there were no doctors or medicines. In the new society his five grand-

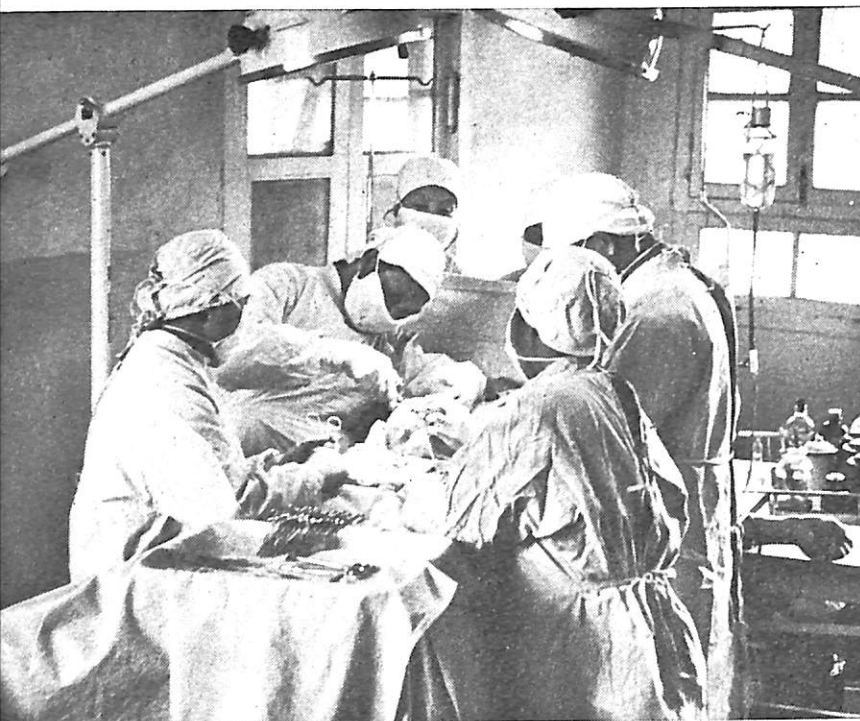
sons were stricken with pneumonia at different times in 1970. Old Wang was almost out of his mind with worry. But each time a mobile team in the vicinity sent doctors promptly, bringing the children out of danger. His different experience in the two societies made his enthusiasm for building socialism soar and now nothing can stop his determination to follow Chairman Mao in making revolution.

The mobile teams also ran medical courses out in the countryside. So far they have trained 100 barefoot doctors, health workers and midwives. They helped set up clinics in the brigades and build up cooperative medical care systems. They not only taught hygiene and encouraged the people to discard the centuries-old unhygienic habits under the feudal system but joined the work necessary to improve sanitary and health conditions.

The spirit of "proceeding in all cases from the interests of the people" is the Peking settlers' first rule. Wankatan hospital's staff

(Continued on p. 46)

The Peking medical workers themselves made this operating room.



"You are good doctors from where Chairman Mao lives!" an old Tibetan woman tells the surgeons who removed a tumor for her.

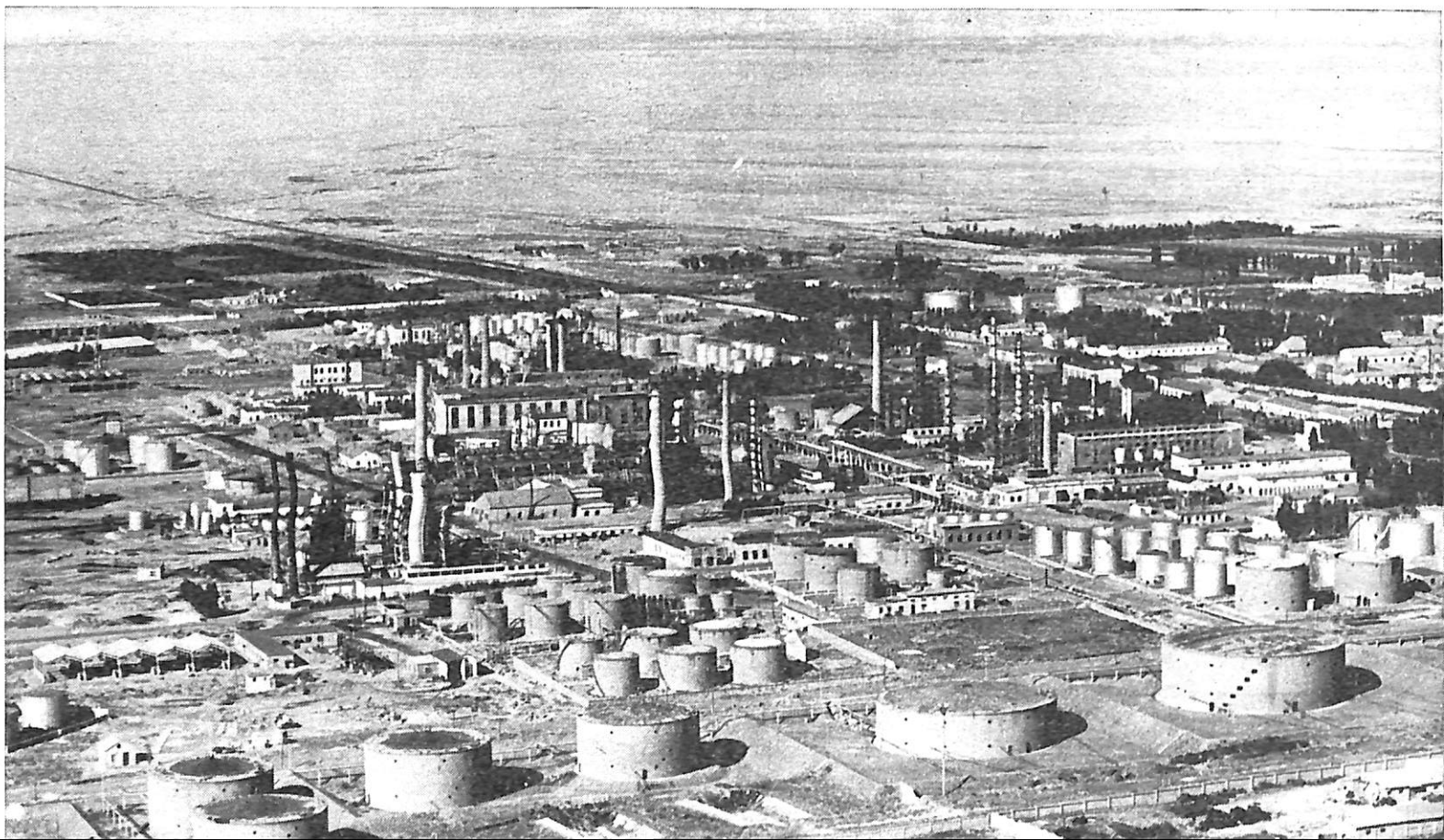




Tajik shepherds in the Pamirs.

New Socialist Sinkiang in the Making

The Tushantzu refinery at the Karamai oil field.



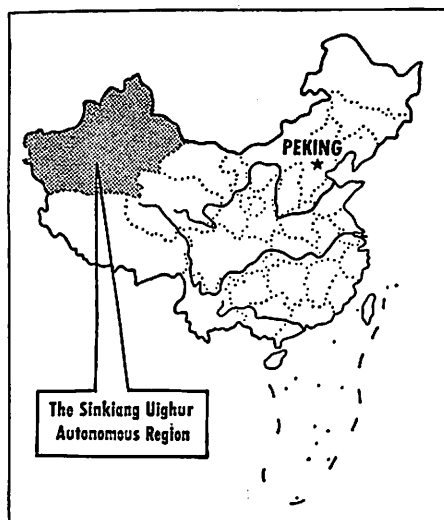
SINKIANG in China's far northwest is a region of many nationalities, with the Uighurs predominating. The other 12 are: Kazakh, Han, Hui, Khalkhas, Mongolian, Sibo, Tajik, Uzbek, Tatar, Tahir, Manchu and Russian. It makes up one-sixth of China, having an area of 1,600,000 square kilometers. Sinkiang is a rich and beautiful region lying in the embrace of several mountain ranges.

The region is divided into northern and southern sections by the perennially snow-capped Tianshan Mountains. The Pamir plateau in the west is part of "the roof of the world". The Turfan Basin at the east end of the Tianshans is the lowest place in China — 154 meters below sea level. There Hami melons and seedless grapes are produced in abundance. Sinkiang contains China's largest desert, the Taklamakan, located in the center of the Tarim Basin south of the Tianshan range. The Dzungarian Basin north of the Tianshans contains rich oil resources. Sinkiang's broad plains have large tracts of virgin land suitable for farming, and their well-watered natural pastures of lush grass are among China's five largest grazing lands. The region possesses quantities of mineral deposits.

Despite this potential wealth, old Sinkiang was a poor, backward, disaster-ridden place. Reactionary rulers throughout history colluded with the feudal exploiting class among the local minority nationalities to brutally oppress and exploit the laboring people of all nationalities. In the latter half of the 19th century and early 20th century imperialists invaded China's Sinkiang many times. Czarist Russia forced China to sign a series of unequal treaties carving off large slices of China's territory in Sinkiang, extorting huge indemnities and taking all kinds of special privileges. It opened up trading posts in Sinkiang's main cities which plundered farm, animal and special local products, sold Russian products at high prices and even peddled opium. They controlled Sinkiang's economic lifelines and brought misery to the

people. The long-term poverty and backwardness of Sinkiang was the result of exploitation by the reactionary ruling class and imperialist aggression. On top of that, the policy of national oppression and the provocations of the reactionary rulers throughout history created antagonism between the different nationalities.

After the People's Republic of China was set up in 1949 the peoples of Sinkiang became masters of their own house. They began a new chapter in the history of the region. The area became the Sinkiang Uighur Autonomous Region in 1955 following the democratic revolution, which included land reform. Led by Chairman Mao and the Communist Party, over the past 20 years the people of the region have united to stride along the socialist road. The vigorous development of the socialist revolution and socialist construction has



led to profound changes in Sinkiang's political, economic and cultural life. The old Sinkiang is gone forever. Today the new socialist Sinkiang standing on China's northwest frontier is a thriving bulwark against revisionism.

Farming and Stockraising

Pahtakla township in Shufu county on China's western border was the first township in Sinkiang to complete land reform. The tremendous changes since then in this mountain village are typical of what has happened in rural areas throughout Sinkiang.

On March 23, 1952 the liberated peasants of Pahtakla, who are Uighurs, held a meeting to celebrate the completion of land reform. They wrote a poem expressing their appreciation and sent it to Chairman Mao. On August 30 he replied thanking them for it and saying that, having been liberated from the landlord class's feudal system of land ownership, he hoped that under the slogan of patriotic production they would unite, work hard at production and improve their material life, and on this basis raise their cultural level step by step.

Chairman Mao's letter pointed the way forward for the people of all nationalities in Sinkiang and gave them strength. After land reform Pahtakla's peasants took the road of collective production as Chairman Mao had urged for all China, first in mutual-aid teams and later in cooperatives and communes. Great changes have taken place in once-poor, desolate Pahtakla. A new oasis of strip fields fed by a network of canals and surrounded by shelter belts produces good crops of rice, wheat, cotton, melons and fruit. At the celebration of the anniversary of the letter last August 30, Turdi Tesan, an old poor peasant who read the letter when it was received, announced that Pahtakla's grain production was five times what it had been then and the number of sheep and cattle had quadrupled. All children of school age go to one of the five primary schools or the junior middle school. The commune members are well off.

Throughout Sinkiang as a whole rapid development has been achieved through relying on the collective economy. Before liberation very little use was made of the water from melting snows on the Tianshan Mountains. Sinkiang's farmers and herdsmen have carried out large-scale water conservation projects to transform rivers, build reservoirs and canals. Many villages and towns around the edge of the Taklamakan Desert which were once just expanses of yellow sand have become oases. The region has opened up 1,400,000 hectares of farmland, planted several thousand kilometers of

forest belts and built 17,500 km. of irrigation canals. Once-nomadic herdsmen have settled down. They now have houses, barns, corrals, dipping pools, veterinary and artificial insemination stations, permanent pastures and fodder bases. Farm and stockraising production is far above that before liberation.

Grain output in the region for 1974 was more than double that in 1955, the year the autonomous

region was established. Sheep and cattle have increased 55 percent. Both the area under cultivation and that under irrigation has doubled since liberation. Now 73.5 percent of the region's cultivated land is irrigated; there are a large number of fields that give high yields even during drought or heavy rains. Farming is becoming more mechanized. There were 43 times as many farm tractors in 1974 as 20 years earlier and 57.8

Uighur cadres and commune members plan construction of fields.



Harvesting wheat.



A primary school class.

percent of the land was plowed by tractor.

Industry

*Our village is making a leap
Forty good horses can't
match it.*

*Factories going up on the
grassland,*

*Shepherds learning to make
steel,*

Machines to churn the butter,

*Trucks drive right up to our
mountain village.*

This ballad popular among the Kazakh people of Sinkiang expresses the joy of the people of all nationalities at the rapid development of industry since the autonomous region was set up.

Vast as Sinkiang is, it had practically no modern industry before liberation. Every pound of iron, every foot of machine-made cloth and all other industrial goods had to be brought in from outside. These sold at high prices while farm and animal products brought very little. Fifteen kilograms of wheat were necessary to buy a meter of muslin, a sheep exchanged for a flashlight, a kilo of wool for a box of matches, a hundred kilos of wheat for half a brick of tea, 55 kilos of wheat for a *ketman* (a round-bladed hoe). Now the region has iron and steel, coal,



The Norman Bethune School of Public Health in the city of Yining has a multi-national student body drawn from farms and pastures.

petroleum, electric power, machinery, textile, non-ferrous metal, chemical fertilizer and other modern industries. Small industrial plants are also being built. The value of 1974 industrial production was over 20 times that for 1949 and nearly five times that for 1955. The region produces all its own oil, coal, woolen cloth and yarn, and supplies some of these products to other parts of China and abroad.

The year the autonomous region was set up, 1955, also saw the first gusher struck at the Karamai oil field. Karamai is now a well-known modern oil extraction, refining, transport, machine repair and research center. It is three times the size it was before the cultural revolution. Annual production of crude oil, gasoline, diesel oil, kerosene and lubricating oils at this field alone is several times that of all China before liberation. The changes at Karamai are a vivid example of the vigorous development of Sinkiang's industry following Chairman Mao's policy of independence, initiative and self-reliance.

Though Sinkiang is a big producer of long-staple cotton, fine wool and silk cocoons, in the past not one bit of it was woven on mechanized looms. Now it has modern cotton, woolen and silk

textile mills and knitwear plants making over 100 products in quantities to meet the needs of the people of all nationalities.

Transport in Sinkiang has developed along with its industry and agriculture. The region's first railroad, the Peking-Urumchi line, was completed in 1963. The Urumchi railroad bureau has overfulfilled its quotas for both passengers and volume of freight to become an outstanding unit in China's rail system.

In old China less than half of Sinkiang's 80 counties could be reached by motor vehicles and those few which could had very poor roads. Now there are several times as many roads, radiating out from Urumchi.

What little civil aviation there was in Sinkiang before the liberation served the Kuomintang officials and capitalists. Now there is a civil aviation network with Urumchi as its center. The new modern Urumchi International Airport was built in recent years to serve both domestic and international civil aviation at this west gate of China.

Young industrial workers have been trained for Sinkiang's developing industry from among the farmers and herdsmen of the re-

gion's various nationalities. Before liberation because of the reactionary Kuomintang government's discriminatory policies there were very few workers of minority nationality in what poorly equipped small factories and workshops existed. Today the region's industry has 160,000 minority workers.

National Minority Cadres

"The unification of our country, the unity of our people and the unity of our various nationalities—these are the basic guarantees of the sure triumph of our cause." This statement by Chairman Mao has been the guiding principle for the people of all nationalities in building the new Sinkiang. Today relations between the nationalities are characterized by equality instead of oppression, unity instead of division and mutual aid instead of exploitation. These relations are continually being strengthened in accordance with the Communist Party's policy on nationalities. With this unity the people have overcome all kinds of difficulties to win victory after victory in revolution and construction and aided the People's Liberation Army in smashing subversion, sabotage and armed incursions by the Soviet revisionist social-imperialists.

Group after group of national minority cadres with communist consciousness who take the lead on the socialist road have matured in the struggle to build a new socialist Sinkiang. One of them is Ruzi Turdi, an Uighur cadre warmly praised by people of all nationalities in the Turfan Basin. He went with his father to work for a landlord when he was nine and suffered all kinds of exploitation and oppression. Since liberation he has adhered to Chairman Mao's revolutionary line every step of the way. He took the lead in the land reform and in setting up the first agricultural cooperative in the Turfan prefecture.

He became even more staunch through tempering in the storms of the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius. Beginning as a cadre at the grass roots, Ruzi Turdi is now secretary of his county Party committee, vice-secretary of the prefecture Party committee and chairman of the prefecture revolutionary committee. He is an alternate member of the Central Committee of the Communist Party of China.

Chairman Mao points out, **"Without a large number of communist cadres of minority nationalities, it would be impossible to solve the national problem thoroughly and to isolate the minority nationality reactionaries completely."** Training minority cadres is given special attention by organizations of all levels in the region.

Today there are more than twice as many minority cadres as in 1955. They hold the leading post in a third of the counties and the great majority of the first and second positions at the commune level. Many outstanding representatives of minority nationalities have been elected delegates to national Party congresses and the National People's Congress. Some of them have been elected to the Central Committee of the Communist Party of China and the Standing Committee of the National People's Congress.

More than 20 percent of the region's minority cadres are women and they hold leading posts at all

levels. Samalkan, a Kazakh member of the Ever-Red commune of the Altai grassland is a member of the Standing Committee of the National People's Congress. She is an outstanding shepherdess. Ninety-five percent of lambs born in her care grow to maturity.

A large number of "red and expert" minority engineers, technicians, researchers for agriculture and stockraising and cadres in the fields of medicine, education, literature, art, journalism and publishing fields have been trained in the course of building socialism.

Culture and Education

Culture, education, science, health, sports, journalism and publishing have also developed greatly in the region. The spread of new socialist culture has had its effect: The outlook of the people of all nationalities has undergone a profound change.

Historically, education was very backward in Sinkiang. Before liberation the working people had a saying, "Landlords' children go to school, poor children herd sheep and cattle." Over 90 percent of the population was illiterate. Today workers, peasants and soldiers go to university. The total number of students in higher educational institutions is 2.5 times as many as in 1955 and four times as many as in the first years after liberation. There are 14 times as many students in middle schools and secondary technical schools as in 1955 and 40 times the number in the years just after liberation. Over 90 percent of children of school age attend school. In the remote frontier areas there are mobile primary schools for the children of poor and lower-middle herdsmen.

Sinkiang has seven times as many hospitals and hospital beds as in 1955 and 50 times as many as in 1949. It has over 100 times as many medical workers as in 1949. The emphasis in medical and health work is placed on the farming and stockraising areas. They have 66 percent of the region's medical personnel and 72 percent of the hospital beds. Cooperative medical care has been set up in over 80 percent of the commune farming

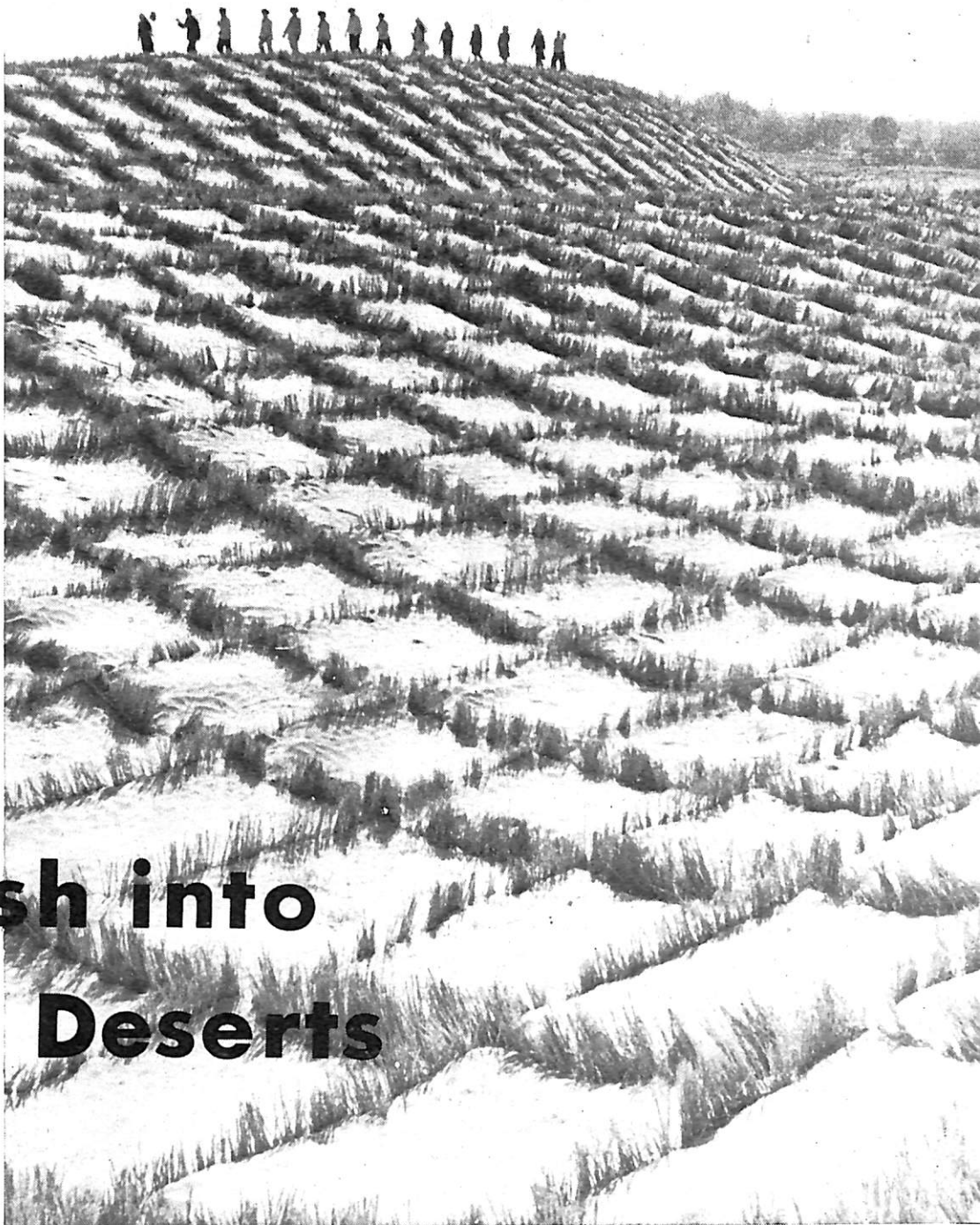
and stockbreeding brigades with 10,000 barefoot doctors.

Old Sinkiang had only 18 doctors in the whole vast region and they were concentrated in a few cities, while farmers and herdsmen could get neither medicine nor treatment. For a few aspirins one had to give a 25-kg. sheep. A good horse had to be traded for 200,000 units of penicillin that now costs 0.14 yuan. Infectious and endemic diseases were prevalent and the population dropped from year to year. As production has developed, people of all nationalities have a better life both materially and culturally. With medical and health conditions far superior to before, the population of the minority nationalities has increased 44.3 percent.

Distribution of books in minority languages has gone up markedly since the start of the cultural revolution. A total of 64,100,000 books (including primary and middle-school texts) in Uighur, Kazakh and Mongolian alone were issued between 1966 and 1974, a yearly average of 2.2 times that before the cultural revolution. Among these were 28 million copies of works by Marx, Engels, Lenin, Stalin and Chairman Mao, 11.3 times the number issued before the cultural revolution.

Each of Sinkiang's nationalities has its own traditional culture and artistic styles. They have a rich tradition of spoken literature — folk tales, proverbs, poems and songs. Their singing and dancing is known all over China. These were stagnant or dying out before liberation as a result of discrimination under the Kuomintang. There has been an unprecedented development in the cultural field since liberation and especially since the beginning of the cultural revolution. This has been led by the Party, with Mao Tsetung Thought as its guide. The ranks of art and literary workers of all nationalities are growing rapidly. A new socialist cultural network has been set up in the region. Cultural institutions have multiplied a hundredfold. Spring has come to the garden and a hundred flowers are blooming.

Grass planted by commune members in the Khotan prefecture to hold down the sand.



Oases Push into Sinkiang Deserts

HSIN HUA

MUHAMMAT YUSUT, a poor Uighur peasant from Kansalka village in Minfeng (Niya) county, Sinkiang, died thinking of the land that had been his family's for generations. It had been buried by the shifting sands of the Taklamakan desert and the family had been forced to move away. Yet, as this was before liberation, the official still pressed him for taxes and the landlord collected rent as usual. Muhammad Yusut died full of hatred for the society he had known.

Today Muhammad Yusut's land has again become fields. His son, Muhammad Salim, has replaced the house his father had to abandon

by a new one located 200 meters further toward the desert. "My father never dreamed that such a thing could happen," Muhammad Salim says. "Our whole family used to fear sandstorms. We had no place to go. Today the sand dunes have been turned into fertile fields."

Muhammad Salim's life is different from his father's because of the achievements of the people of Sinkiang's various nationalities, led by Chairman Mao and the Chinese Communist Party, in their 20-year battle with the desert.

THE TAKLAMAKAN in the southern part of the Sinkiang Uighur Autonomous Region is the

largest desert in China and the world's second largest desert of shifting sand. Sandstorms are the worst along its southern rim. Monsoons from the northwest and northeast drive billows of yellow sand southward, covering land that had not previously been desert. This remained uncontrolled under reactionary regimes through the ages. The southern route of the ancient Silk Road passed here a thousand years ago, but it has been buried by sand. All that can be seen of it are the tops of some signal-fire towers and a few stretches of the old track. The ancient cities of Loulan, Charchan, Niya, Karatanga and 20 others lie buried deep under the sand from



Remains of a 2,000-year-old city long buried in the southern Taklamakan.

20 to 150 kilometers into the desert from the present cultivated land.

In the old society the Uighur people suffered from both class oppression and sandstorms. The sandstorms were as avaricious as the rich and the rich were as violent as the sandstorms, the people say. This was the poorest place in Sinkiang.

Salhozak, a place in the Khotan prefecture's Minfeng (Niya) county, was once known among the poor peasants by the name *Dozah* — Black Hell. There a group of hired hands and tenant farmers was forced beneath the lash to slave under inhuman conditions through sandstorms to dig a channel for a tyrannical landlord in the county town who wanted to bring water into the desert. All the expenditure of sweat, blood and lives brought no more than a trickle of water. The ditch was soon filled in with sand and the place reverted to its natural dryness. Clusters of graves and huts of mud-surfaced reeds at 17 places are all that remain as monuments to the tyranny of class oppression and sandstorms.

Though the Kurbantungut desert in the northern part of the region is smaller, in the old society this barren plain of rolling yellow sand also brought disaster to the laboring people.

AFTER liberation the people of all Sinkiang's nationalities joined together and struggled with heroic persistence to transform, utilize and conquer the sandstorms which generation after generation had ravaged their home. They were aided by members of the People's Liberation Army who, on instructions from Chairman Mao, helped to open up the border regions where they were stationed. In the spring of 1950, in accordance with his admonition to do more for the people of all nationalities in the border regions, units of the PLA

The first to pit their collective strength against nature were the Uighurs and other peoples in the Khotan prefecture on the southwestern edge of the Taklamakan. With leadership from the Communist Party they organized mutual aid teams, planted trees to block the wind and grass to hold down the sand, and opened up barren land. As the collective economy was consolidated and developed, these activities were done on a larger scale. After the people's communes were set up, their members made bolder advances on the



Commune members clearing away sand to make new fields.

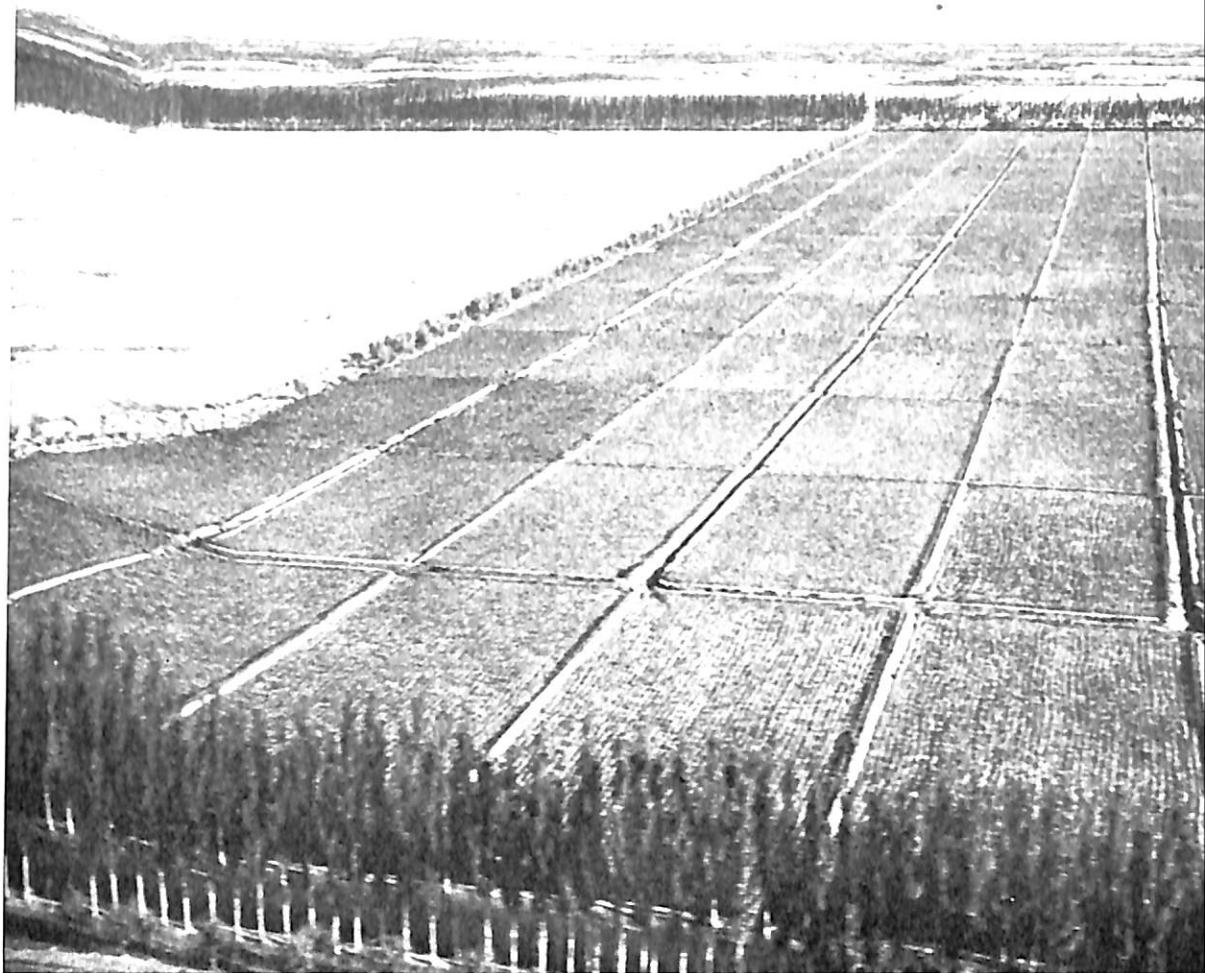
braved ice and snow to begin work at the edge of the Taklamakan and Kurbantungut deserts. Pulling the plows themselves, the armymen advanced step by step through the sandy plain which had slumbered since time immemorial. Difficulties were overcome by sheer hard work. Within a few years they had built a dozen state farms on once-desert land. They also led and encouraged Sinkiang's people of all nationalities to start their own desert reclamation projects.

desert. In winter of 1959, 60,000 of them began reclaiming land along the Karakash, Yurunkash and Keriya rivers.

At the same time a sand control team from the Chinese Academy of Sciences conducted numerous surveys of the Taklamakan, including a detailed survey of resources in the Khotan area. These helped the people understand the desert and the laws of its movement so that their confidence and will to conquer it were strengthened.

When the pioneers first entered the desert their difficulties were as numerous as the dunes. They couldn't even find their way back to camp through the dunes when they finished work in the evening. People in camp had to light bonfires, beat tambourines and blow horns to guide them. But they were uncowed. As they persisted, the hardships and dangers, like the dunes beneath their feet, were gradually conquered.

Now there are 40 new oases thriving deep in the desert, some of them over 100 km. from the edge. Over 17,000 families live in the new settlements, all of which have stores, schools and clinics and are connected by road and phone with the older oases. Fifty thousand hectares of new land protected by forest belts and cross-hatched



New fields built on the edge of the Taklamakan desert.

The gate across the upper Tarim River.



by irrigation channels give good harvests regardless of wind or drought. These new oases, now firmly established, are outposts for further development of the desert.

DURING the Great Proletarian Cultural Revolution, which began in 1966, the people of all nationalities criticized the revisionist lines of Liu Shao-chi and later Lin Piao. This inspired them to undertake socialist construction in an even bigger way. The new oases entered on a new stage of vigorous development. In the Tarim Basin, total grain production for the eight years 1968-1975 of farms on newly-opened wasteland was 2.5 times that for the eight years before the cultural revolution. The afforested area and amount of water in the reservoirs have doubled since 1965. Over 500 km. of irrigation and drainage channels have been dug annually. A 223-meter regulating gate has been built across the upper Tarim River and five reservoirs built or enlarged. The Tarim, once known as an "unbridled horse", has been tamed.

Early in the cultural revolution the 45th land-reclamation regiment set up a farm in the Mokit area. Located where desert merges into marshland, it is plagued by sandstorms and there is a 10-centimeter crust with a salt concentration up to 10 percent. Overwhelmed by the difficulties, at first some advocated moving elsewhere.

To do battle with nature or to yield to her? The regiment Party committee mobilized the whole farm to discuss whether or not to "keep the red flag flying". The leaders joined the masses in studying Chairman Mao's *A Single Spark Can Start a Prairie Fire* and criticizing instances of Right flightism which have occurred in the history of the Party. This strengthened

their resolve to conquer adverse natural conditions. In this militant spirit, over the last few years they have removed tens of thousands of sand dunes, opened up 4,100 hectares of good fields and dug 780 km. of irrigation and drainage channels, moving a total of 25 million cubic meters of sand in the process.

In Shache (Yarkand) county, Commune No. 15's 25th brigade is close to shifting sand. Before liberation sandstorms nibbling away at this oasis buried 10 ha. of land and 12 settlements in a fairly short time. The brigade remained poor. In 1968 its members began to criticize the revisionist line and the idea of "relying on the state for food and money, relying on specialists for afforestation, and getting

saplings from others". Then they plunged into battle with the sandstorms. They brought in water and washed the sand off their old fields, planted trees to break the wind and grass to hold down shifting sand. They removed or stabilized 600 sand dunes located within their cultivated area. Along the edge of the desert they created a forest belt 38 km. long and 183 meters wide at the widest point. An average of 1,250 trees per person were planted by the brigade. Grain production has made a big increase every year and the brigade, formerly without enough for itself, soon had a surplus. Everything changed.

TODAY 700,000 hectares of good fields have been opened up on the edges of the Taklamakan and Kurbantungut deserts and the banks of the rivers running into them. New towns, over 100 large state farms and over 1,000 new settlements have sprung up in these oases. Oasis-land along the southwestern edge of the Kurbantungut has grown from 500 sq. km. to 2,600 today. The trees planted there, spaced one meter apart, would circle the globe three times.

Western bourgeois scholars and "explorers" from Czarist Russia, who began coming there after the middle of the 19th century, described the Taklamakan desert as "endless", "a dreadful silent place". They predicted that some of the oases would be swallowed up by the yellow sand. Their prophecies no longer hold true.

Along the sand lines thousands of kilometers long on these two deserts north and south of the Tien-shan Mountains, new oases have appeared in formerly abandoned places. New towns have been built on the sand-swept ruins of the old. The ripples of dozens of reservoirs glitter amidst the sand dunes. Water from melting snow runs through channels to nourish the thirsty desert.

A settlement on the southern edge of the Taklamakan.



NEW YEAR PICTURES ON NEW THEMES

MEI SHIH



On the Way to School
by Tuan Hsiao-chin and Ting Shih-chien

ONE of the most popular Chinese folk art forms is the *nien hua*, or New Year picture. For centuries it has been the custom, especially in rural areas, to paste *nien hua* on walls, cupboards, doors and windows during the Lunar New Year, today called the Spring Festival. They add to the holiday gaiety and express the people's wishes and hopes for the future.

New Year pictures are usually done in red, blue, green and golden-yellow. The effect is bright and strikingly decorative. Traditionally the prints were made from wood-blocks. In modern times they are reproduced by lithography and offset printing in great quantities.

In each society, each class used this art form to express its own ideological outlook. The reactionary ruling classes in feudal times used it to advocate feudal ethics and superstitious ideas. Those of later years used it to propagate the bourgeois way of life. New Year pictures have always been used as a tool to benumb the people.

A new type of *nien hua* appeared during the anti-Japanese war in the revolutionary base areas led

by the Chinese Communist Party. After Chairman Mao gave his talks at the Yen-an Forum on Literature and Art in 1942, revolutionary artists, retaining the finest characteristics of folk art, began putting out pictures illustrating life and struggle in the resistance bases. These played an effective role in educating the army and people to an awareness of the need to resist aggression and in inspiring them to take an active part in the fight.

In this tradition, after liberation, *nien hua* began to treat new subjects. Liu Shao-chi and his gang, however, pushing a revisionist line in art, were opposed to using this art form to reflect the building of socialism by the masses of workers, peasants and soldiers and thus to serve proletarian politics. Prints with outdated or even harmful ideas continued to appear and poison the people's minds.

During the cultural revolution and the movement to criticize Lin Piao and Confucius, artists criticized the revisionist line of Liu Shao-chi and Lin Piao and began to eliminate feudal and bourgeois influence in *nien hua*. Carrying out

Chairman Mao's revolutionary line and keeping to the orientation of making literature and art serve proletarian politics and the workers, peasants and soldiers, they turned to making New Year pictures showing China's achievements in socialist revolution and construction, the vigorous growth of new socialist things, and representative portraits of workers, peasants and soldiers.

The people like these new prints so much that they not only put them up indoors and at the Spring Festival, but at all times and in all places. They can be seen on threshing grounds, in the streets and on farm buildings. The prints have thus become a powerful means for spreading new ideas, breaking down old customs and helping to consolidate the dictatorship of the proletariat.

THE national exhibition of 261 New Year pictures held last fall in Peking was a review of achievements in this form since the advent of the cultural revolution. A vivid picture of the spirit of our times was conveyed through a rich variety of subjects and styles. The whole exhibition was a tribute to the victory of Chairman Mao's revolutionary line.

"Chairman Mao Teaching Theory in Yen-an", which shows Chairman Mao explaining Marxist-Leninist theory to a women's literacy class in Yen-an during the revolutionary war days, held great significance for viewers. In those days if a woman was able to read and write it showed her liberated status. By showing that Chairman Mao has consistently stressed the importance of the study of revolutionary theory, and in those early and busy days went among the masses to help them with their studies, the artist links this theme with the current movement to study the theory of the



Chairman Mao Teaching Theory in Yan'an by Huang Nai-yuan, Wang Lai-hsin and Fang O-tai

Endless Boatloads of Grain by Hung Yao-hua





Giving Their Opinions on the New Porcelain by Ho Shu-shui



Welders by Wang Shu-ming and Lu Shuang-ming

Man-made Rain by Wu Chi-jen





We Have the Whole World in Our Hearts
by Liu Wen-fu and Chang Po-yuan



Joy in Victory
by Teng Kai-yi, Lin Jang-yu and Chang Sheng

dictatorship of the proletariat, giving depth to his concept. The picture is a warm portrayal of the close ties between a people's leader and the masses.

Of the great numbers of posters about the excellent situation in industry and agriculture, "Joy in Victory" with its group of jubilant steel workers on their way to report the completion of their quota of high-quality steel to the mill leaders is an outstanding example. It shows a veteran worker holding a victory report, surrounded by young people carrying bunting while others beat a drum and cymbals. The background is filled with the glow and sparks of flame-colored molten steel.

"Welders" depicts members of a women's welding team standing on the stern of a ship under construction. Gone are the delicate beauties of the old posters; here women workers are shown proud of being able to "hold up half the sky" in shipbuilding.

The national movement to modernize agriculture by learning from Tachai* and introducing up-to-date farming techniques finds lively depiction in a poster captioned "Man-made Rain".

In "Giving Their Opinions on the New Porcelain", potters of Han,

Mongolian, Uighur and Tibetan nationalities exchange their experience in the making of new products since the movement began to learn from Taching in industry.**

Children are a traditional subject for New Year pictures. In the old society the prints expressed such feudal ideas as the family's hope for many sons who would bring riches and high official positions. One of the new posters on this theme is "Endless Boatloads of Grain", showing country children counting the long stream of boats carrying grain for delivery to the state while they are taking food to their parents working in the fields. The feeling of youth is emphasized by the green banana-tree leaves and the golden rice.

"On the Way to School" shows a girl tying up fallen corn plants with the ribbons from her braids. It expresses the attitude of children in socialist China who are taught to

put public ahead of personal interest.

The joy of family gatherings is another traditional theme, but in the old *nien hua* such pictures were limited to the expression of wishes for a single family's well-being and prosperity. "We Have the Whole World in Our Hearts" reflects the new outlook in a peasant family who, their living assured, are talking about the excellent international situation as they gather together at the Spring Festival.

The exhibition also showed that, while keeping the finest of the traditional features of *nien hua*, artists also use the technique of ink-brush painting, gouache and oils to express revolutionary political content in the best possible artistic form. The exhibition was impressive for its profundity of themes, the high ideals reflected, the brilliance of color and the warm holiday mood conveyed through richness in detail, healthy images and fine workmanship.

"Holiday in a Commune", which is reproduced on the back cover of this issue, depicts commune peasants watching exhibitions, practicing target shooting and playing ping-pong during the Spring Festival. Two huge baskets of flowers in the upper foreground add a gay decorative effect.

*The Tachai production brigade in Shansi province is a national model in developing agriculture by keeping to the socialist road and through self-reliance and hard work. In 1964 Chairman Mao issued the call "In agriculture, learn from Tachai."

**The Taching oil field is one of China's foremost modern enterprises, a pacesetter on the industrial front. In 1964 Chairman Mao issued the call, "In industry, learn from Taching."

Concerts Honor Two Pioneer Composers

YIN YEN

CHINA'S two pioneer modern composers, Nieh Erh and Hsien Hsing-hai, were honored on the 40th anniversary of the death of the former and 30th anniversary of that of the latter by a series of concerts sponsored by the Ministry of Culture late last year.

Nieh Erh (1912-1935) and Hsien Hsing-hai (1905-1945) were musicians of China's new democratic revolution. Their works gave voice to the Chinese people's pressing demand to fight for national liberation and people's democracy. They reflected the suffering of China's workers and peasants at a time when the country was troubled both by oppression at home and aggression from

abroad. They sang the praise of the revolutionary people's heroic battle, under the leadership of the Chinese Communist Party, against aggression and for liberation. These works also carried forward China's national musical tradition. Nieh Erh composed "The March of the Volunteers", which later became China's national anthem. Both were musicians of the people and greatly loved by them.

The concerts, consisting of choral and instrumental works, songs for solo and mass singing, and children's songs, were performed by the Central Philharmonic Society, the China Song and Dance Ensemble and six other cultural units.

The Central Philharmonic chorus and orchestra performing the *Yellow River Cantata*.



THE concerts opened with songs for mass singing presented by the Philharmonic chorus and orchestra — “Graduation Song” and “Song of Advance” by Nieh Erh and “Battle Song of Resistance” originally entitled “National Salvation March” and “In the Taihang Mountains” by Hsien Hsing-hai.

The performance took listeners back to the years when China was fighting for national survival and liberation. In 1931 the Japanese imperialists occupied our four northeast provinces. Instead of resisting, the reactionary Kuomintang regime capitulated; it continued its massive effort to exterminate the Chinese Communist Party and at the same time ruthlessly suppressed the people. Guided by Chairman Mao’s revolutionary line, in 1934-35 the Communist Party led the Workers’ and Peasants’ Red Army on the 12,500-km. Long March. It traveled from Kiangsi in the south to Shensi in the north in order to preserve the revolutionary forces and get into position to fight Japanese aggression.

The Party sought to build a national united front. It mobilized the workers, peasants and all patriotic people to join the movement to save the country and finally forced the Kuomintang government to agree to stop the civil war and unite with it to fight Japan.

Nieh Erh and Hsien Hsing-hai wrote many of their songs for the revolutionary people in these tumultuous years. “Countrymen, let us unite and march to the resistance front!” is a line from Nieh Erh’s “Song of Advance”. The spirited melody expresses the people’s deep-felt desire to drive the invaders off their soil. The song took many in the audience back to the time when they were among the surging crowds of demonstrators defying bayonets and fire hoses to denounce Japanese spies and Chinese traitors.

Hsien Hsing-hai’s “In the Taihang Mountains” for chorus and “Defend the Lukou Bridge” and “Go to the Enemy’s Rear” for

male voices were written after the outbreak of all-out war with Japan. The songs expressed the people’s determination to “send the invaders back to where they came from” and called on the people to go to the enemy’s rear to carry out guerrilla war. They described moving scenes in the base areas led by the Communist Party, where “mothers urge their sons to fight the aggressor and wives send their husbands to the battlefield”.

The forceful melodies of Nieh Erh’s “Longshoremen’s Song”, “New Women”, “The Great Road”, “Workers and Peasants Make Revolution” and “Singers Under the Iron Heel” are the voice of the working masses — not moans or laments, but angry denunciations of imperialism, feudalism and comprador-capitalism for the misery under their rule, and the expression of the will to rise and overthrow this rule. “Singers Under the Iron Heel” was the cry of women forced to make a living singing in the streets. But mingled with the pain at their humiliation was a note of rebellion: “Who will willingly be enslaved by tyrants? Who will willingly see their homeland fall to invaders?”

A chorus of red-scarved girls and boys sang with feeling Nieh Erh’s “Newsboy’s Song” in which a poor child in the old society says, “I run all over the streets in wind and rain . . . nobody but myself knows I’m cold and hungry.” In the anti-Japanese war, educated and organized by the Communist Party, children became brave and resourceful heroes, as depicted in Hsien Hsing-hai’s “So Long as We Fight”, “Children of the Motherland” and “Spines of the Thorny Date”, sung by the children with great militancy.

An orchestra of traditional instruments played Nieh Erh’s “Dance of the Golden Snakes” and “Dawn over the Blue Lake”, adaptations of folk melodies, and Hsien Hsing-hai’s “Tiger Coming Down the Mountain” from his *Chinese Rhapsody*, his last work written while abroad and longing for his country, and “Good Harvest”, adapted from his *Production Can-*

tata. These are examples of the composers’ efforts to enrich traditional music in order to make it better express the national character of the Chinese people.

THE concerts were climaxed by the *Yellow River Cantata*, Hsien Hsing-hai’s best known work. Consisting of seven parts, the cantata begins with the chorus “Yellow River Boatmen”. The powerful voices of the boatmen as they steer their craft through swift currents express the Chinese working people’s fighting spirit. The baritone solo “In Praise of the Yellow River” takes the great river as the symbol of the Chinese nation. “Ballad of the Yellow Waters” by the chorus describes the people’s sufferings under Japanese aggression. “Dialogue by the River”, for two male voices, tells with simple folk melodies the plight of peasants who have lost their families and left their native place. This conversation about their bitter experiences arouses their patriotic hatred and they decide to join the guerrillas. In the soprano solo “Sorrow by the Yellow River”, before throwing herself into the water a peasant woman pours out her sorrow at seeing her son killed and being herself humiliated.

The chorus “Defend the Yellow River” follows, showing the Chinese people, turning grief into strength, rising in resistance. Thousands of troops and millions of people in mountains and fields on both banks of the Yellow River take up arms. “Roar On, Yellow River!”, a chorus, is a defiant shout of a people going all out into war for national liberation. It ends with a clarion call, repeated three times on the same note but with quickening tempo and heightened power: “Send out the call to arms to the suffering people of all China! Send out the call to arms to the working people of the whole world!”

In their time the songs of Nieh Erh and Hsien Hsing-hai inspired millions to fight for the cause of revolution. Today these songs continue to inspire the Chinese people to build socialism under the leadership of Chairman Mao.

Memories of Nieh Erh

LU CHI



Nieh Erh

I CAN still recall that winter evening forty years ago in Shanghai—the narrow dimly-lit street with people hurrying along in twos and threes. Some were women going to work or coming off shift at the mills. Everyone seemed wrapped in his or her own thoughts. I was on my way to teach singing at a night school for women workers. We were going to learn the theme song from the film *New Women* which Nieh Erh had written the previous year.

When I got there the women were already learning the words. They took only a little more than an hour to learn the whole song. At first some were hesitant about singing loudly, but soon the music and spirit of the song got into them and everyone began putting forth at the top of her voice. It was not surprising for, after all, the life and ideas described in the song were very much their own. They had also had discussions which helped them see that the revolution implied in the song was the only way to free themselves from their brutal life under the oppression of imperialism, feudalism and bureaucrat-capitalism. Finally they were singing with gusto, as if they were seeing emancipation just ahead. I too felt as if carried forward on surging waves. Without realizing it I let my hands drop to my sides, for my conducting could no longer keep up with their irresistible enthusiasm. I stood almost holding my breath until they had finished.

With their voices still lingering in my mind it seemed as if I had returned to the previous spring. I

had been sitting with Nieh Erh in the small, narrow but bright room where he lived. He had just shown me the song "New Women" which he had finished the day before and was telling me about how he wrote it. For many days he had been going to Shanghai's Tsao-chiatu district at three

or four in the morning and walking alongside the women hurrying to the morning shift in the cotton mill, trying to catch snatches of their conversation. "Better not be late or they won't let us in the gate . . . The foreman will give us a bawling out . . . Get fired." He heard their tales of bullying and oppression by the capitalist owner. Nieh Erh's contact with other workers had also helped him understand their pent-up fury at their plight and how they wanted to get up and do something about it.

Nieh Erh then launched into a discussion of his concept of the song and some new features. For instance, he had tried to evoke the image of a new kind of woman through the easy-to-understand musical language which characterized his works. Then he sang the song for me. I shall never forget it. Though he did not sing in full voice, his clear tones and emphasis of the varied rhythms brought out the fire and force of the song.

In the school that day his singing blended in my mind with the voices of the young women until I could not tell which was which.

SPRING 1934. One Sunday morning the sky had just cleared after a spell of rain. I went over to Nieh Erh's place to discuss our work for the coming period. He was practicing on his violin and stopped only long enough to hand me the day's newspaper. "Read this while I go through this new exercise once more. My homework for the day."

He was a hard-working person and always set strict standards for himself. If his assignment was to play an exercise ten times, he would never stop after nine. We talked when he had finished. He told me he had just written several songs about workers and went into great detail about their different tempos, each based on the rhythm of a certain kind of work. Before writing them he had spent much time observing men and women at their jobs. He had even worked with them to get a better idea of how it felt. He sang for me the work chants of longshoremen in the Yangtze River ports of Hankow, Kiukiang, Anching and Wuhu, pointing out their differences and common characteristics.

"The Longshoremen's Song" he was working on at the moment was not, he said, modelled upon any particular work chant but composed to express a definite idea. "Gunny sacks, steel bars, iron sheets, wooden crates, how they weigh us down. . . They build their tall buildings on our sweat and blood. . . Let us unite and take the road of life."

The song contained a new spirit and a new idea — class struggle. He had forged it out of many work chants, blending the most essential features of each to create the artistic expression of all dock workers. This was the method which the great Chinese writer Lu Hsun had used to create typical characters in his stories. It had shown me something new.

Nieh Erh's serious attitude toward composition and the scientific method of creation he used are precisely why his music attained a new level far above the cheap tunes of his day. It opened the way for the creation of a proletarian music. Nieh Erh's "Longshoremen's Song", of course, belongs to the time in which he lived. A longshoremen's song of our time, the era of the dictatorship of the proletariat, can only be written by composers of our era.

WINTER 1934, a damp gloomy evening. I was leafing through some new magazines while I waited for Nieh Erh and another comrade to come for a meeting. A few light, brisk taps told me that Nieh Erh had arrived. He bounced in and started telling me about the theme song he was writing for a new film. He discussed the idea it aimed to express and a few problems of musical conception and treatment he had yet to solve. Then he sang it. I was much taken by the militant melody and strong rhythm. It was a battle song, a call to arms. This was the "March of the Volunteers" which was later to sweep the country during the anti-Japanese war years.

The song was sung in mass demonstrations against the Kuomintang government's capitulation to Japan. It was a powerful

weapon, for it taught the people to work with one heart and mind to fight and wipe out the enemy. Fifteen years later, at the founding of the People's Republic of China, the song became the national anthem.

These impressions of Nieh Erh and his songs are etched into my mind. Closely linked with them are other things he had told me over the years. A native of Yunnan province, he gained an intimate knowledge of the life and struggle of the working people — the slave-like life of the tin miners of Kochiu, the sufferings of the working people of Lao Kay just across the border in Vietnam under imperialist and colonialist rule, the

corruption and depravity in the warlord army in Yunnan.

Joining the Communist Youth League while in middle school, he had some rudimentary Marxist-Leninist education in class struggle and revolutionary discipline. After leaving school he experienced for himself the harsh reality of class struggle as a soldier in the warlord army, a shop clerk and a member of a road show company. This eventually led him to the foremost ranks of the proletariat: he became a member of the Chinese Communist Party. It also explains why, though he had not been writing music very long and died at the age of 23, he made great contributions to proletarian music.

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The Hsien Hsing-hai I Knew

MA KO

SEPTEMBER 1945. All Yenan was jubilant. The war against the Japanese imperialists had ended with their unconditional surrender. People came out beating drums and gongs and dancing the *yangko*, spreading the good news.

Several days later word was passed around the music department of the Lu Hsun Academy of Arts that our beloved teacher Hsien Hsing-hai would soon be back from abroad.

Then we had bad news. On October 30 Hsien Hsing-hai died of illness before he could return.

We were stunned. We did not dare, did not want to believe it. But it was true.

Grief engulfed us. We made preparations for a memorial service for him, rehearsed his songs, recalled his words, all the time our hearts numb with pain.

At the memorial service we saw a tribute from Chairman Mao in his own handwriting: "We mourn the death of Comrade Hsien Hsing-hai, a people's musician." This brief sentence spoke the myriad of words in our hearts.

People's musician. What was the meaning of this term in our time, in a country like ours? What position would Hsien Hsing-hai hold in the history of China's music?

I began to think about his life, of the rugged road he had followed, which reached a high point with the performance of one of his most successful works, *The Yellow River Cantata*.

I will never forget that night. After the performance we had gathered in his cave home to congratulate him. Some wanted him

to discuss how he achieved his masterly use of canon in the *cantata*. Instead of giving a direct answer he began to tell us how he came to study music. We sat captivated by his story, unaware that the morning glow had lighted up the papered window.

HSIEN HSING-HAI was born in 1905, the son of a poor fisherman on the coast of the South China Sea who died before he was born. His mother, a resolute woman, struggled to bring up her son. Her philosophy was shown by the song she sang as a lullaby. Night after night Hsing-hai fell asleep to the words: "Push on ahead with your chin up, there's no other way for the poor to live."

When he was seven his mother took him to Singapore where she worked as a servant to support him through school. Hsien Hsing-hai studied the Chinese classics, learned English and fell in love with music.

Returning to Kwangchow at 13 he enrolled in the middle school of the prestigious Lingnan University and worked his way through middle school and college. After graduating he became a music teacher in the university. During those years he worked in the school dining room, and as a volunteer teacher in a workers' night school and in literacy classes for village children. The poorest-clad student in that rich man's school, he had taken up the most "aristocratic" of all instruments, the violin. He used all the money he had left from his bare-subsistence living on lessons and spent all the time he could spare early in the morning and late in the evening practicing. He soon became known throughout



Hsien Hsing-hai

south China as an accomplished young violinist and clarinetist.

Instead of bringing him joy, the acclaim was a cause for concern. He wanted to further probe the unknown in the world of music.

Where should he go? By this time the first generation of Chinese men and women to study music in Europe and America had returned and founded China's first music conservatory in Shanghai in 1928. To Shanghai he went and enrolled in the National Music Conservatory.

The young Hsien Hsing-hai was still hoping to find his spiritual satisfaction in music and ready to dedicate his life to it. But his country had had nearly a century of aggression, enslavement and national humiliation. The year he entered the conservatory China had just passed through a decade of wars among warlords topped off by a massacre of revolutionaries. Many of his friends from the workers' night school in Kwangchow had been killed in the uprising of the Kwangchow commune. After Chiang Kai-shek's April 12, 1927 coup d'etat and mass slaughter Shanghai had been in a constant state of terror.

Hsien Hsing-hai faced a pressing question: How much good would music do his suffering country?

China's early movement-organizers had since the time of the May 4th Movement given a variety

of answers to similar questions. One advocated by bourgeois reformists was that the country could be saved through education. While in university Hsien Hsing-hai had been much influenced by this idea. At the conservatory he had written a short essay for the school paper. He held that what China needed was not music for a small elite but to make music education universal. When the people had attained a higher level of education, China would become strong and prosperous, create a modern civilization and produce its own great musicians.

Yet even these meager democratic ideas were not tolerated by the reactionary authorities carrying out the orders of the comprador bourgeoisie. The following year Hsien Hsing-hai was expelled for his part in a student protest demonstration. Deprived of the right to study in China, he announced to his friends that he was going to Paris to continue his music education.

TWO years later he got a job as a seaman and worked his way to Paris, where he stayed for six years. The greater part of this time Hsien Hsing-hai spent struggling to keep body and soul together. Many times he blacked out in the streets from hunger and was almost picked up by the police to be sent to the city morgue. But the wondrous flame of life in this hardy fisherman's son refused to be extinguished. He lived. With his violin he trudged from wharf to market to unemployment agency, seeking whatever job he could find. He copied music scores, carried cargo on the docks, and worked as waiter, janitor, servant and errand boy. He played the violin in the streets to get a few coppers.

Never for a day did he forget music. He lived in a tiny attic on the top floor of a cheap lodging house. The room was scarcely high enough for a grown man to stand up in. At the end of each exhausting day he would stand on his table and with his head through the open skylight play his violin scales to heaven.

From newspapers, films, his mother's letters and conversations with other Chinese students as poor as himself, he learned that the national crisis in his country had deepened and the people were in a worse plight than ever. The Japanese invaders had occupied China's northeast, but Chiang Kai-shek had put up no resistance. Instead he mustered a million troops to encircle and suppress the Communists in Kiangsi. Every day thousands died in natural and man-made disasters.

One winter night it was so cold in his attic he could not sleep. The wind pounded and rattled his door and window. His heart overflowing with pain, grief and misery, he got up and wrote the best-known work of his Paris period, the trio "The Wind". The composition, an epitome of the bitterness and anguish he felt toward life, was taken by his friends to the impressionist composer Paul Dukas. Through it he was given the chance to take an examination for Dukas' higher composition class. "The Wind" won an honorary prize from the Paris Conservatory. When asked what material award he wished, he answered, "Meal tickets."

If he had stayed on in Paris, Hsien Hsing-hai was sure to have moved on to personal success. But in 1935 he left to return to his misery-ridden motherland. As the familiar Shanghai shoreline came in view hot tears welled up in his eyes. As he disembarked, more familiar sights: Arrogant foreigners beating Chinese coolies, ricksha pullers and others of his countrymen, all of them gaunt and in rags. Fury burned his tears dry.

Newspapers gave full-page displays to his return. The National Music Conservatory, however, kept its gates tightly shut to the student it had expelled six years before. Friends tried to get Shanghai's only symphony orchestra to give a concert of Hsien Hsing-hai's works. Its Italian conductor threw down his baton and fumed that it was an insult to ask him to play the works of a Chinese!

That winter students in Peking launched a resistance movement

which swiftly spread throughout China. Filled with patriotic fervor, Hsien Hsing-hai joined the ranks of demonstrators in Shanghai. While marching he set a militant poem to music and the song quickly became the demonstrators' ringing demand. It gave wings to the people's political cry to the Kuomintang: "Stop the civil war, unite and fight Japan!" Soon it was being sung everywhere in the country.

Many phonograph records on this theme were smashed by Kuomintang special agents, but one record company reaped enormous profits from this song. The owner of the company, recognizing real talent, offered Hsien Hsing-hai a check with an attractive sum and asked him to write more songs, but in such a vein as to appeal to the most obnoxiously sensuous and decadent tastes. Without a word Hsien Hsing-hai threw back the check and walked away.

"I had found the way to make music serve my country," Hsien Hsing-hai said later with feeling as he recalled this important juncture in his life. By taking this road, for the sweat and passion he poured into his music, his return was not money but the mingling of his revolutionary fervor with that of millions upon millions of people.

In 1937 there was all-out war against Japanese aggression. When the war spread to Shanghai Hsien Hsing-hai was one of the first to join the National Salvation Drama Troupe and with it tour the hinterlands to publicize the need for resistance.

I was studying in a university in a provincial capital. We had long heard about this famous composer from newspaper reports and through his many musical works. What was he like? With something close to awe we waited for his appearance. When he finally appeared before us we saw a young man not much different from ourselves. But his weathered face and the lines at the corners of his eyes showed that he had been tossed about more in the rough sea of life. In direct, simple language he talked to us about music and composition, picking up a stick of

firewood to demonstrate how to conduct a chorus. When he left after five days he was our bosom friend. His songs spread like flames in the wind.

He went to Wuhan and threw himself into musical activity. He wrote song after song about the heroic guerrillas fighting the Japanese invaders in north China. He set up and directed choral groups.

The Kuomintang launched another anti-Communist campaign. Hsien Hsing-hai was a "dangerous person" and kept under close surveillance by special agents. His choral groups were disbanded by order, his songs banned. He was deprived of opportunities for work.

It was then that he received the appointment to head the music department at the Lu Hsun Academy of Arts in Yen-an, the anti-Japanese base in north Shensi.

Until that time Hsien Hsing-hai had never studied Marxism-Leninism systematically. Since his return from abroad he had made friends who won his admiration for their hard-working spirit. Many of them had now gone to Yen-an. In Wuhan, troubled in spirit, he had read some of Chairman Mao's writings on the anti-Japanese war and pamphlets of journalists' reports about the north Shensi base. But he was still more sympathizer than Communist. His decision to go to Yen-an was prompted mainly by Kuomintang persecution and reaction and the Communist Party's stand on active resistance, democracy and freedom.

THE second time I met Hsien Hsing-hai was toward the end of 1939. He had written to me suggesting that I apply for admittance to the music department of the Lu Hsun Academy of Arts. I arrived to find him working on a report on musical work to be given at a conference of cultural associations of the Shensi-Kansu-Ningsia Border Area. It is hard to sum up my second impression of him in one sentence. He had and had not changed. He worked with the same dynamic energy and sense of urgency of two years before and was the same simple, direct person. But he was different too, and not

merely because he was wearing straw sandals and plain cadre's uniform. He seemed much more mature and profound. At our first meeting I had felt that his fiery passion was mixed with an obstinacy close to wilfulness. Now, when faced with a difficult question, he would suddenly stop, think for a while and say with a penetrating gaze into his listener's eyes, "Looking at it from the political point of view. . ."

Every time he said this I knew it was with deep sincerity, because he had once been impatient with others for saying the same thing. To say it himself, he must have been deeply convinced by the importance of looking at things this way. My impression was later corroborated by his own words in one of his articles: "I found in the theories of social science the answers to many problems in music which I had been previously unable to solve."

One of the questions he gave for our entrance examination was: Why are the voices of the workers and peasants the most powerful and wholesome?

I soon learned that he had become a member of the Chinese Communist Party. This was his most prolific period. Within a year and a half after coming to Yen-an he had written six cantatas, including the famous *Yellow River* and *Production*, two modern operas and close to a hundred songs. He also continued working on the *National Liberation Symphony* which he had begun in 1935. He did all this in addition to his extremely heavy schedule of teaching and public activities.

That night in Yen-an Hsien Hsing-hai brought his narration up to the writing of the *Yellow River Cantata*. He had chosen to discuss not only the technical problems of music but to describe the road traveled by a people's musician, a more fundamental question.

I realize as the years have gone by how he had actually come face to face with all the important problems that a musician of our time might encounter: What is the relationship between one's music and

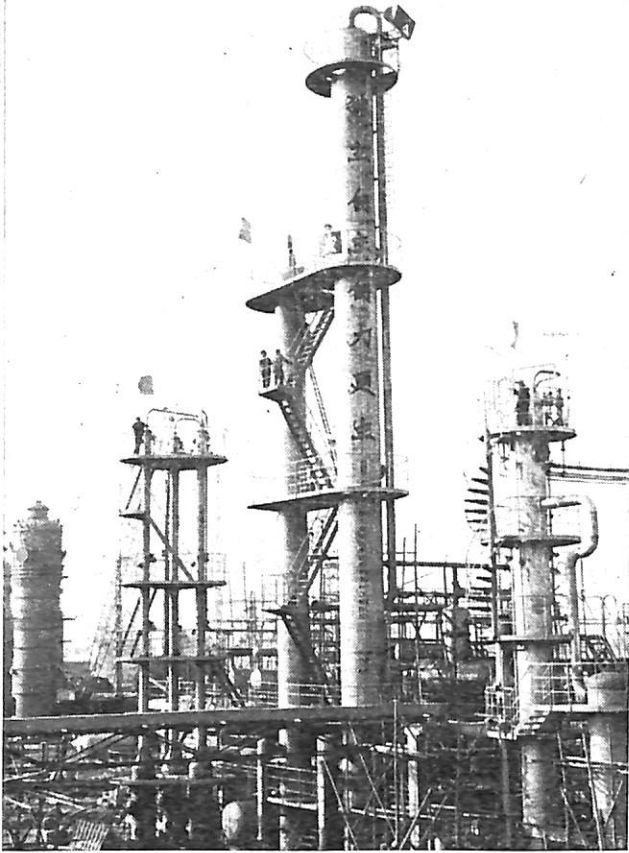
one's country — should music be viewed as merely a personal career or as a weapon to fight for national liberation? What is the relationship between music and the people — should a musician, recognizing the fact that the people are the makers of the world, take their lives, emotions and hopes and translate these into music for them? Or should he simply select what materials he wants from the people's life and use them for works of pure self-expression? What is the relationship between music and politics — should music be determined by politics and serve its needs, or should it detach itself from politics and seek "pure and eternal" artistic expression?

Hsien Hsing-hai had not evaded these issues but had faced up to them with his characteristic determination and militancy and found clearcut answers. Certainly he had followed a tortuous road but it was also clear that after accepting Marxism-Leninism in Yen-an his thinking had undergone a qualitative change. Both his ideology and artistry had been heightened. That was why he was able to create so many wonderful works in this period.

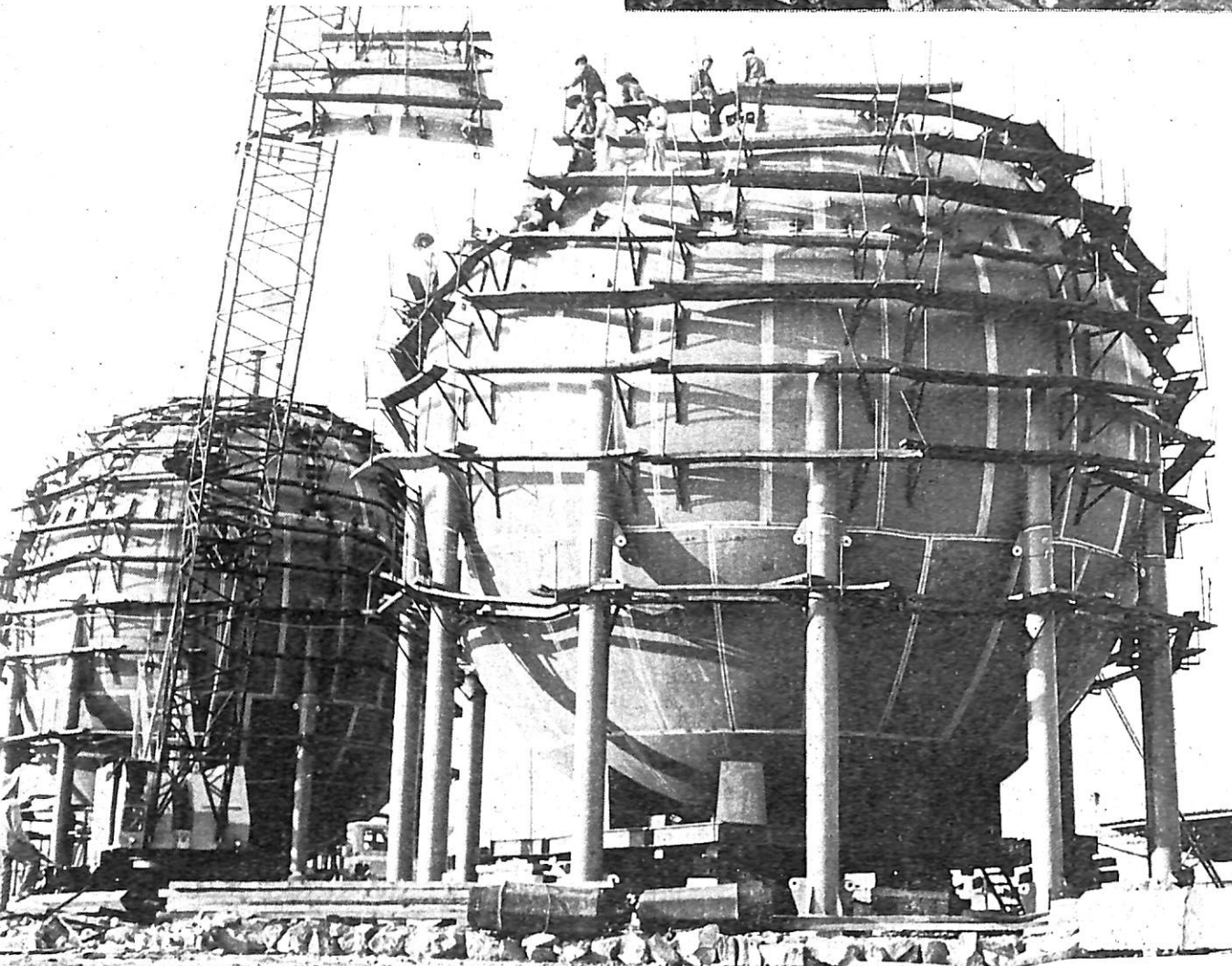
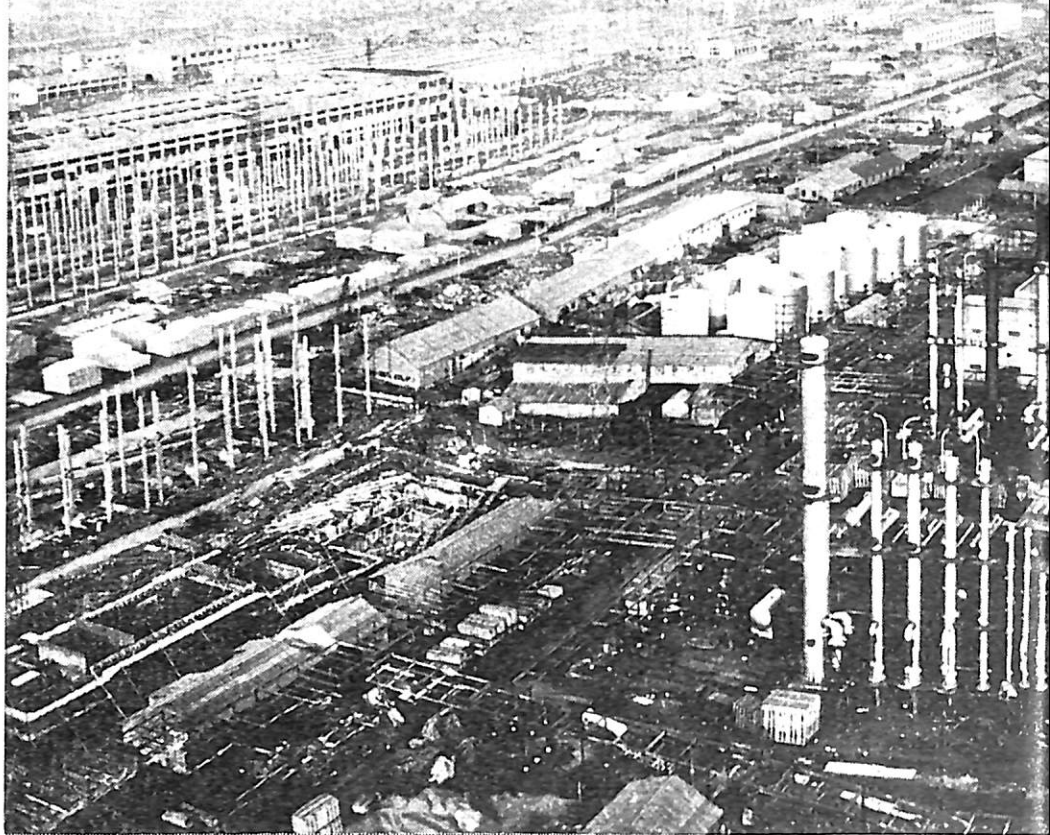
In his *Talks at the Yen-an Forum on Literature and Art* Chairman Mao said that writers and artists must "take the class stand of the proletariat" in order to serve the workers, peasants and soldiers, that "writers who cling to an individualist petty-bourgeois stand cannot truly serve the masses of revolutionary workers, peasants and soldiers". These words help us understand what Chairman Mao meant when he honored Hsien Hsing-hai as a people's musician. In our time a people's musician is one who takes the proletarian stand and serves the workers, peasants and soldiers, in other words, a musician of the proletariat. The story of Hsien Hsing-hai's choice of the road of struggle and his artistic experience as a people's musician with a proletarian outlook is as pertinent for us today as it was in his own lifetime. We honor him today in order to keep the revolutionary legacy he has left us fresh in our minds and work to carry it forward.

ACROSS THE LAND

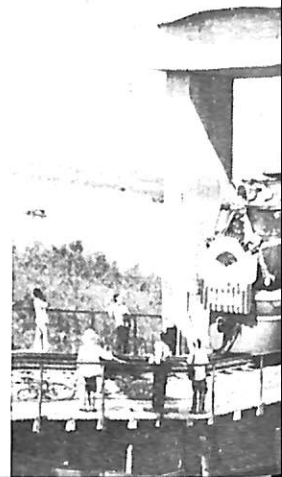
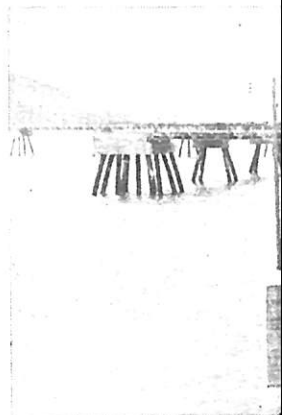
New Petrochemical Works Under



Installing the "externally cooled" acetate equipment.



Steel tank for liquified gas storage with a diameter of 15.7 meters, assembled and welded by the workers in only 12 days.



Construction



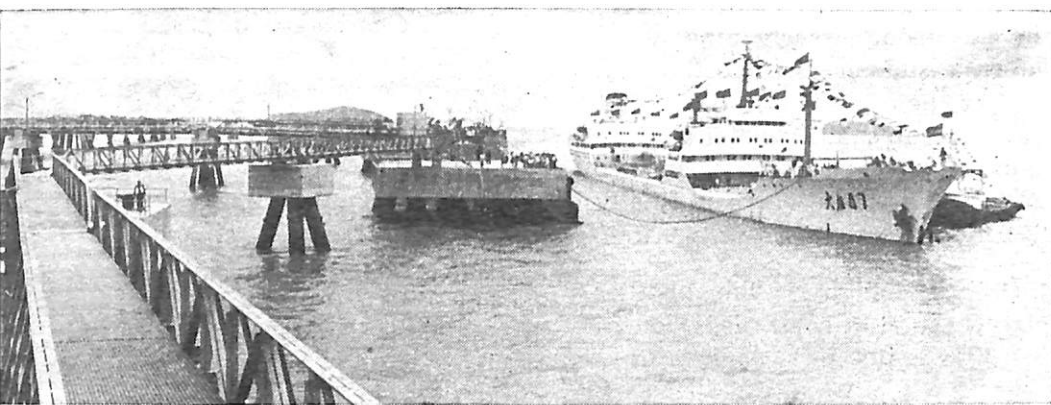
View of the Shanghai General Petrochemical Works.



Testing the quality of welding.

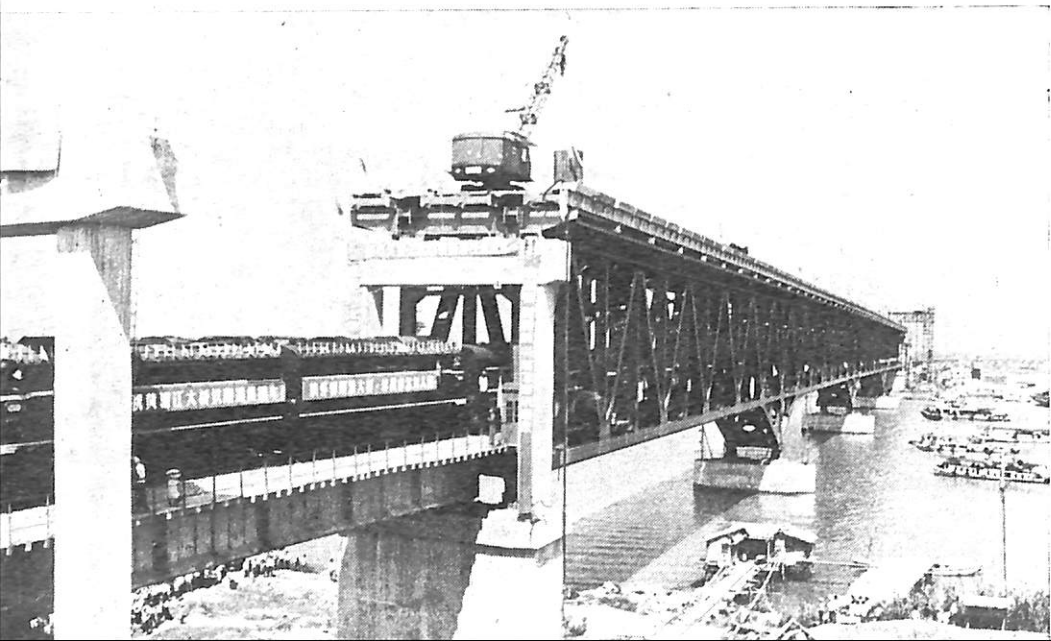


Apartments for workers' families in the residential area.



A 10,000-ton class oil tanker approaching the new dock.

The railway bridge across the Whangpoo River.



A BIG NEW petrochemical complex is nearing completion in Shanghai. The Shanghai General Petrochemical Works, located on the coast of the East China Sea in Chinshan county, is designed to produce various synthetic fibers and plastics.

The site is on a former beach wrested from the sea through the building of an 8.5-kilometer-long dyke. Construction began in early 1974. Already completed are six main installations and four auxiliary ones. It is served by a special dock for tankers, pipelines to carry off waste liquids, railway lines (one of which runs over the first bridge to span the Whangpoo River) — all already completed. Nearby also is a residential quarter with schools, shops and a hospital.

This is the largest project to be built in Shanghai since liberation. The undertaking has been possible as a result of the policy of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts" followed by the Chinese people.



Children

New Children's Picture Books

A NUMBER of the Chinese children's favorite picture books have recently been put out by the Foreign Languages Press.* The stories reflect what Chinese boys and girls think, do, and what their heroes are like.

In color, *Landing the Giant Sturgeon* tells how Little Ling and her young brother, courageous and resourceful children of a fisherman, catch a several-hundred-pound sturgeon for their brigade. Early one Sunday morning the two row out on the lake in a small boat to check a line of hooks their brigade has set. Suddenly the water churns violently and they see a huge fish caught by the hooks and thrashing desperately.

How can they save the brigade's hooks and line and catch the fish too? They fix a float to the line and release it, rowing after the sturgeon as fast as they can. Each time the huge fish tires, they haul in on the line, trying to ease it toward the shore — and each time, the fish turns suddenly and heads for deep water again. Back and forth the children struggle with the sturgeon. Nearly nine hours later, a sudden turn of the fish throws them out of the boat. But the fish is in shallow water and exhausted. They prod it farther toward the shore where it finally lies motionless.

Chinese children like another picture book in color, *Sea Flower*. Sea Flower and her schoolmates in

* These are obtainable from Guozi Shudian (P.O. Box 399, Peking, China) and bookstores abroad.

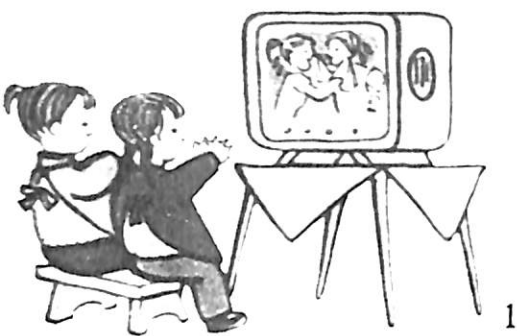
the Red Star Primary School are Little Red Guards who actually help capture two hidden enemy agents.

During their winter vacation they organize to patrol the seashore like the grownups. One day they find a single rubber shoe on the beach. Vigilant against enemy activities, they promptly report it to the militia. On a pitch-dark night with their red-tassled spears they hide in the bushes at the village entrance to watch. Together with the militia they capture the class enemies trying to leave the country with military information and all the Kuomintang special agents on a boat which had appeared offshore to pick them up.

Do Chinese writers make up these stories out of their own imaginations? No, the events of their stories are often found in the real life of the Chinese children, for they are taught to love work and the collective, to help others and to be courageous against difficulties and class enemies. Such books in color as *Three Sweaters*, *Little Pals*, *Good Children* and *Stories of the Little Red Guards* are all based on everyday things in their lives. These stories encourage Chinese children to grow up in a healthy way mentally and physically.

Three Sweaters tells of Little Chin who hears the weather forecast one morning as she is dressing. A cold gale will come up in the afternoon. Her mother gives her a sweater to take to kindergarten but Little Chin insists on taking her three sweaters. Her mother is puzzled. "There are two new kids

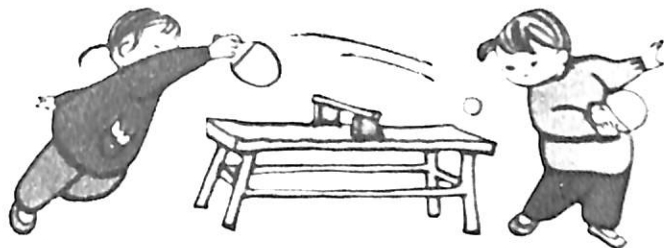




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2



3

Friendship First (Illustrations from *Good Children*)

in our class — Ying and Ping,” Little Chin explains. “They sit next to me and they’re just my size. But their mothers go to work too early to hear the forecast so they won’t know about the wind.” Sure enough, it suddenly turns cold that afternoon. Little Chin gives her red sweater to Ying and her blue one to Ping. “Good for you,” her teacher smiles. “You are learning from Lei Feng.”

Lei Feng, a soldier of the People’s Liberation Army who had served the people with all his heart, is one of the most loved heroes among China’s children, a person they want to be like when they grow up. From the time they are very small they hear the stories of such heroes. Some are PLA men like Lei Feng, some are workers who have made special contributions in socialist construction or commune members who are transforming the countryside. Of these stories, two of the most popular are *Bright Red Star*, in black and white, about a boy who joins the PLA during the revolutionary war years, and *Norman Bethune in China*, also in black and white,

telling of the great internationalist doctor who left Canada to help the Chinese people in their revolution.

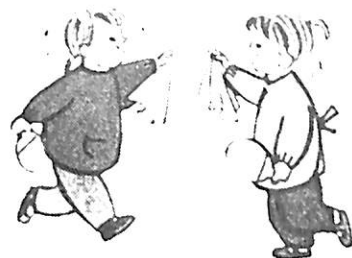
The struggles of a boy named Tung-tzu, the hero of *Bright Red Star*, inspire China’s children in their life today. During the revolutionary wars of the 30s, the boy longs to have a red star which the Red Army soldiers wear on their caps as a symbol of the revolution. When his father sets out on the Long March to go north with the Red Army to fight the Japanese invaders, he gives the seven-year-old boy his red star. The precious symbol warms Tung-tzu’s heart and gives him strength and courage. Without his father in the hard years of struggle with the enemy, the boy, who is a member of the Children’s Corps, is brought up by local Communists and finally becomes a revolutionary soldier. Several years ago the story was made into a film (see *China Reconstructs, March 1975*). Today millions of Chinese children almost know the story by heart. It’s not unusual to hear Little Red Guards vow to “be like Tung-tzu and grow up the way the Party wants us to!”



4



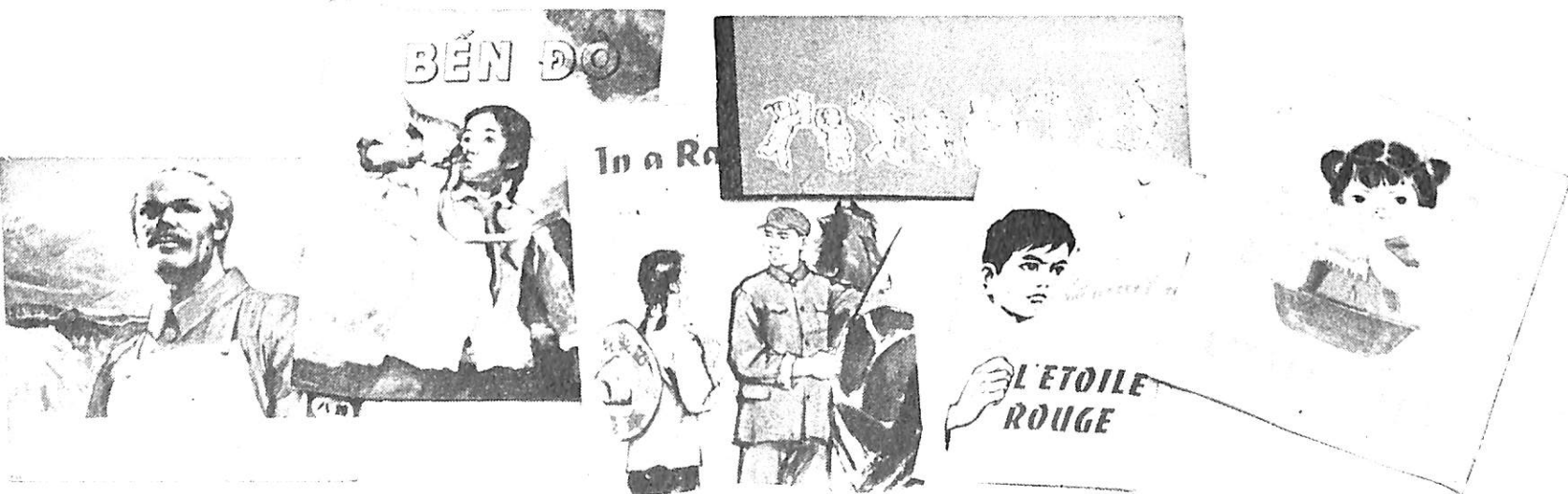
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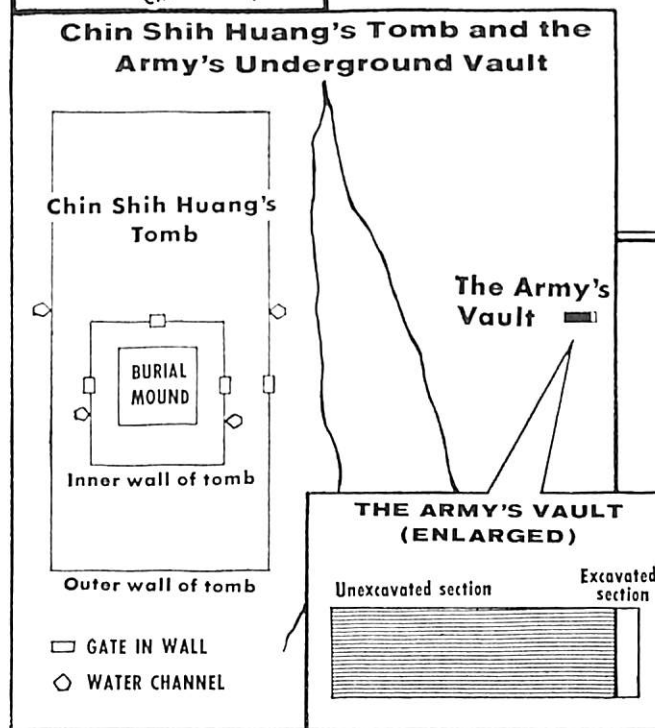
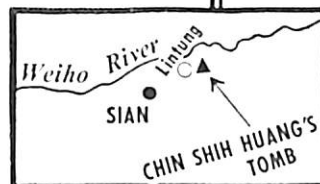
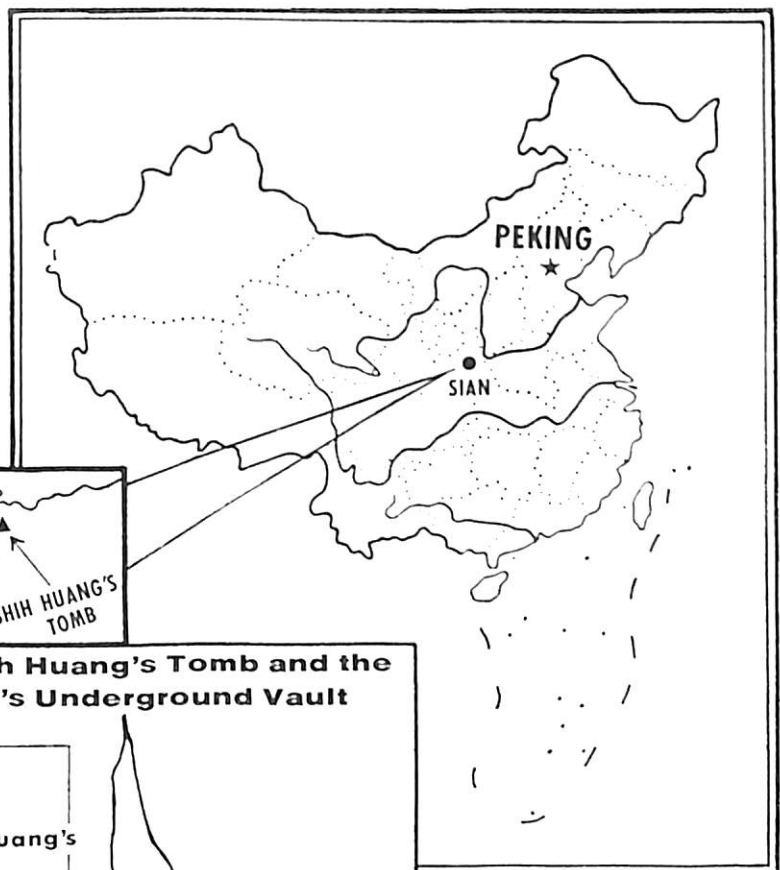
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EMPEROR'S LEGIONS UNEARTHED



A section of the vault



IN MAY 1974 while digging a well, the peasants of Hsiyang village in Shensi province came upon the life-sized heads, hands and other parts of some terra-cotta sculptures. The village is located just east of the grave mound of Emperor Chin Shih Huang, the unifier of China (259-210 B.C.), in Lintung county 40 kilometers northeast of the city of Sian. A report to the county town soon brought investigators from the State Administrative Bureau of Museums and Archaeological Data and eventually led to an organized excavation of the site.

An underground vault measuring 210 meters from east to west and 60 m. north to south was unearthed 4-5 m. below the sur-

face. Preliminary excavation of 1,100 sq. m. of the total 12,600 sq. m. area disclosed a buried army of life-sized warriors and horses made of terra cotta and charred remains of wooden war chariots. The warriors, holding real bows and arrows, crossbows and spears, had once stood militantly in neat columns. Each chariot was drawn by four powerful horses. Five hundred ninety-one warriors and 24 horses were unearthed in this area alone.

The warriors stand 1.75 to 1.86 m. high, and the horses 1.23 m. They are in battle formation. In the forefront in the excavated section were three north-south rows of 72 warriors each; behind them troops were in 38 east-west rows,

with a rearguard and flank columns. It is estimated that the total army may contain about 6,000 warrior figures.

Was the underground vault related to the tomb of Chin Shih Huang? Historical records state that a great underground palace built for his tomb was burned after his death by the army under Hsiang Yu, a representative of the restoration forces of the slaveowner class, toward the end of the Chin dynasty. The beams and planks of the terra cotta army's vault lay in badly-charred ruins on the floor of cord-impressed bricks. This was one indication that it was indeed part of his tomb.

Reflection of an Era

Chin Shih Huang was a representative of the landlord class, which was then on the rise. In 221 B.C. he brought the many small ducal states together for the first time under centralized feudal rule of the Chin dynasty, with himself as its first emperor. His unification, sweeping away the remnant slaveowner forces in the ducal states and ending the centuries of war between them, was in keeping with the trend of history and demands of the people. It took him ten years of fighting to unify the country so it was logical that he should have replicas of his troops buried with him.

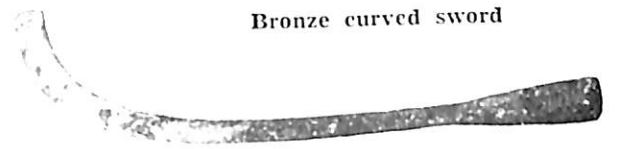
His rule, which lasted from 221 to 207 B.C., was a strong one and, according to records, he was able



Bronze sword

to spend 38 years building his tomb. It is said to have contained figures of his officials and officers and many precious things, so it is quite possible a huge group of sculptures representing an army should be attached to his tomb. The characters "Kung Chiang" impressed on some of the figures are the same as those on some building materials found in the vicinity of the grave mound and known to be from it, another indication that they were made during his reign.

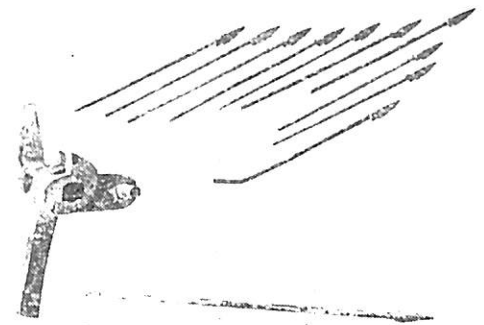
The fact that terra-cotta figures and not living persons were buried with Chin Shih Huang is a reflection of the social and economic changes taking place in his time. More than a century prior to the unification, in 371 B.C., the old slaveowner custom of burying living slaves to accompany the dead person in his afterlife had been ended by Duke Hsiao in Chin Shih Huang's native ducal state, the State of Chin. This was part of a number of social reforms instituted at the suggestion of Shang Yang (?-338 B.C.), an outstanding



Bronze curved sword



Bronze spearheads

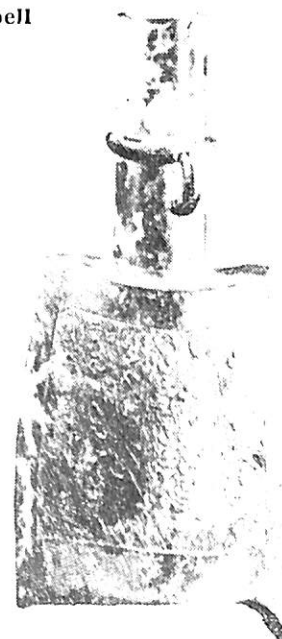


Weapons unearthed from the vault: Bronze crossbow trigger mechanism (left), bronze arrowheads (right), bronze javelin (below)

Chin Shih Huang's burial mound



Bronze bell





Warriors after restoration.



Hairstyle, warrior.



War



Some expressions.

Detail.



Terra-cotta horses.



Reconstructing the unearthed pottery figures.



The excavation site east of Chin Shih Huang's tomb.



proponent of the Legalist school of thought, representing the interests of the rising landlord class. Social productive forces benefitted once the loss of slaves in this way was ended. Both the present terracotta warriors and figures of female court attendants unearthed some time ago are proof that Chin Shih Huang continued the new progressive custom.

Wisdom of Working People

In *The Chinese Revolution and the Chinese Communist Party* Chairman Mao said, "The peasants and the handicraft workers were the basic classes which created the wealth and culture of this (the feudal) society." The figures, done with fine craftsmanship in a simple, lively style, testify to the superb skill of the working people of Chin Shih Huang's time and represent a new level in China's sculptural art. Apparently based on real personages, the figures are well-proportioned and done in a realistic style with careful atten-

tion to detail. One can almost sense the flesh and bones beneath the cloth. The warriors, carrying their weapons and wearing leggings and either armor or short gowns belted at the waist, exude a spirit of confidence and daring. The 591 figures have different expressions — fierce, bold, militant. There are warriors with broad foreheads denoting wisdom, warriors smiling with the joy of victory.

The horses are even more lively. The artist has created them with stylized forelocks and ears pointing forward, looking alertly into the distance as though if something appeared ahead they would neigh and gallop forward at a signal from their master.

The lifelike qualities of these sculptures are a departure from the grim and fantastic animal-mask, dragon and thundercloud designs on bronze objects of the earlier Shang and Chou dynasties (16th-8th century B.C.). Art had broken away from the world of mystery of the society controlled by slave-

owners and had begun to represent the real world of the time. This reflects the Legalist school's emphasis on the present and on following the example of the "new sages" of that time.

The bronze swords, crossbows and arrowheads of the warriors are well preserved. The swords in particular have remained uncorroded and shiny through 20 centuries. Spectro-analysis shows them to be made of an alloy of copper and tin plus 13 other elements — nickel, magnesium, aluminum, zinc, iron, silicon, manganese, thallium, molybdenum, vanadium, cobalt, chromium and niobium. Wires of bronze in various sizes were found at the site, the earliest to be found in Chinese archaeological excavations. There were also wooden vehicles, many iron farm tools and objects of gold, jade and bone, as well as linen and silk fabrics and skins. All these graphically show the level of social productive forces of that time.

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Penicillin being put into ampules at the Peking Pharmaceutical Factory.

China's Pharmaceutical Industry

SHIH HUA

SIX drastic across-the-board price cuts on medicines and drugs in China since 1949 have brought prices down 80 percent. Moreover, government policy has kept prices uniform throughout the country, whether in the cities or remote mountainous areas. Birth control supplies and medicines for diseases common in certain areas are provided free. The days are gone when "gold had a price but medi-

cines were priceless", when working people couldn't find medicines or pay for them when they did.

The repeated cuts in the price of medicines reflect the concern of the Communist Party and the government for the people's life and health, but they also indicate the rapid development of the pharmaceutical industry. Old China had to depend almost entirely on im-

ports. Today she makes her own drugs and medicines and also exports them.

China produces practically all the antibiotics and synthetic and ordinary medicines and drugs. She also processes a large number of Chinese herbal medicines using western methods, as well as makes compounds of herbal and western medicines. Quality is stable, stand-

ards are improving, and some preparations equal the best in the world. For example, tetracycline hydrochloride, gentamycin sulfate, ephedrine hydrochloride and Yunnan Baiyao (an herbal styptic and medicine for reducing swelling) are well known abroad. In the last ten years the output of basic pharmaceutical materials has nearly tripled. Today total production in one day equals that for the whole year of 1952.

Rapid Growth

Old China had no pharmaceutical industry. In the Communist-led liberated areas blockaded by the Kuomintang, the people made some drugs for army and civilian use employing simple methods. In the Kuomintang-held areas pharmaceutical factories existed only in a few coastal cities. In Shanghai, small shops were usually located in alleys and employed primitive equipment such as coal stoves and double-boilers. Bottles and even distilled water were imported. No basic pharmaceutical materials were produced. Factories merely made tablets and other simple preparations with imported raw materials, packaging or repackaging them. In 1948 Tientsin, then the second largest city in China, had a few tiny factories such as these with only a hundred-some workers altogether. Crude equipment such as wooden trays, water jars and funnels made efficiency low and the work strenuous.

After 1949 Chairman Mao's policy of **"maintaining independence, keeping the initiative in our own hands and relying on our own efforts"** became the nation's guide. Pharmaceutical workers set out to lift their industry out of its backwardness, knowing that hard struggle would overcome the obstacles. During the First Five-Year Plan (1953-57) and the great leap forward in 1958, a fairly complete system of scientific research, designing, building of equipment and production was formed. By 1964 pharmaceutical output was 11.6 times more than in 1952.

As the proletarian cultural revolution cleared away much of the revisionist thinking, influence and control, the pharmaceutical industry moved ahead faster. Today

China has practically all the main materials necessary for making antibiotics, antipyretics, hormones, vitamins and other medicines, including those for preventing and treating various forms of cancer, and cardiovascular and endemic diseases. She is thus practically self-sufficient.

Shanghai has become one of the main centers of the pharmaceutical industry. It produces 280 basic pharmaceutical materials and 800 finished preparations in 30 forms. Output of the basic materials has risen 2.5 times since 1965. Types of antibiotics rose from 13 to 30, vitamins from 10 to 20, and hormones from 13 to 23. New production processes, technology, mechanization and automation have increased continuous line production, with electronic program control, fluidics and lasers being employed in more plants.

The distribution of pharmaceutical plants across the country has also become more rational. No

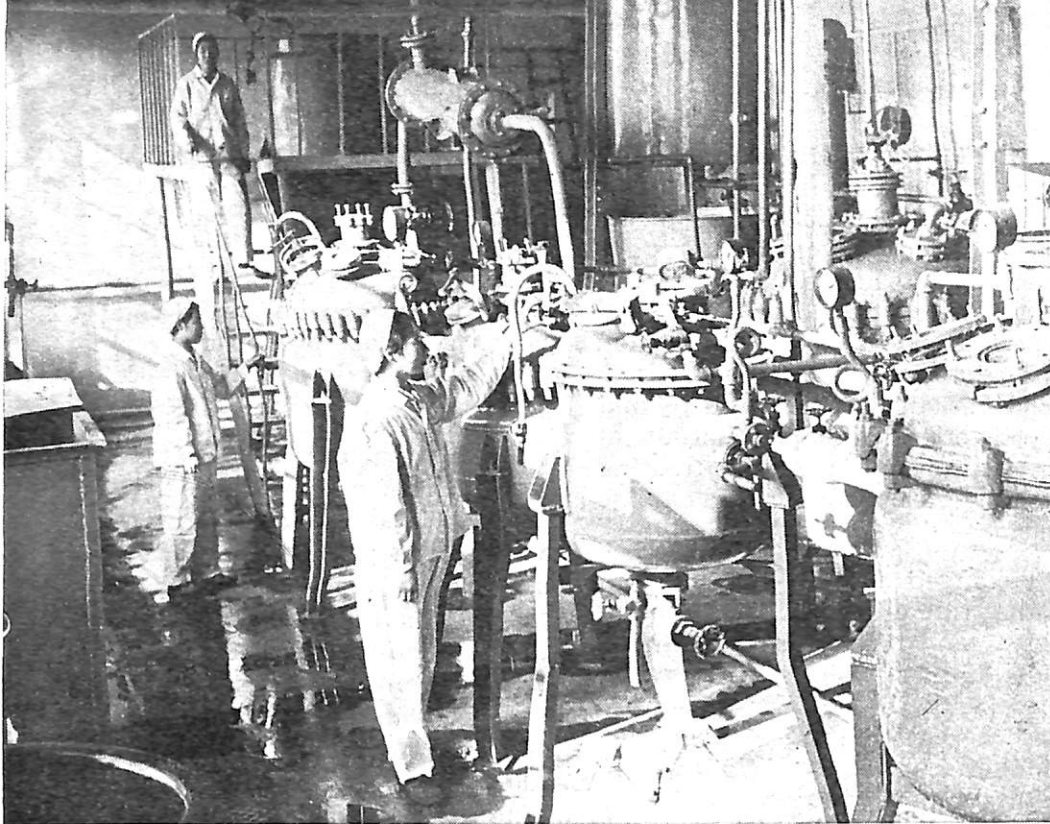
longer only in the coastal cities, they can be found in every province, municipality and autonomous region. The industry has developed rapidly in such minority nationality and frontier regions as Inner Mongolia, Sinkiang, Chinghai, Ningsia, Yunnan and Kwangsi. Yunnan province in the south, for instance, had only one pharmaceutical plant in the old days. It has fourteen now. From 1966 to 1974 its output tripled, pharmaceutical materials grew 4.4 times, tablets 2.5, injection solutions 3.7 and Yunnan Baiyao 25 times.

Supplying the Countryside

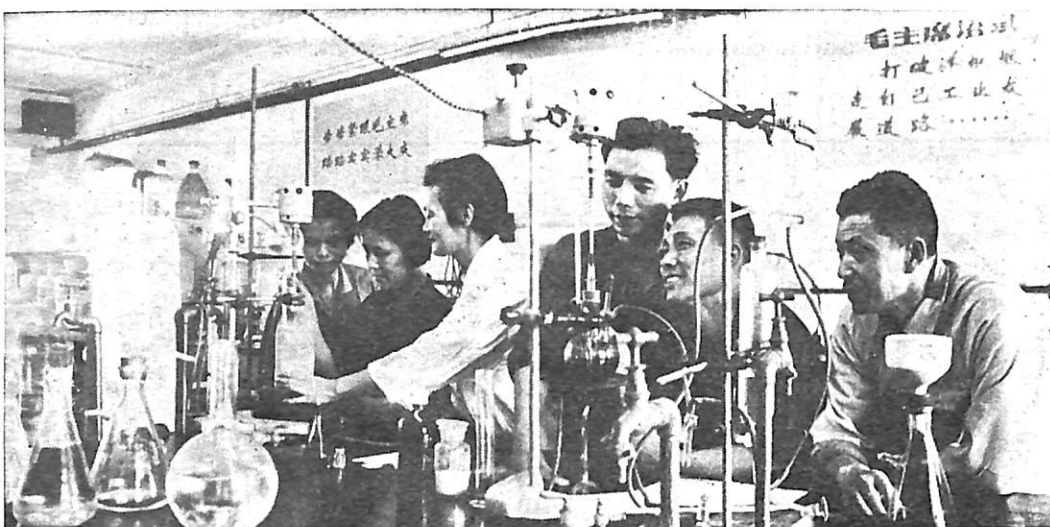
Four out of five of the Chinese people live in the rural areas. To serve the people, the pharmaceutical industry has to meet the needs of the peasants. In 1965 Chairman Mao called on medical and health workers to put the stress on the rural areas. Revisionists only emphasized medicine in the cities. When the cultural revolution re-

Workers at the Yunnan Baiyao Plant packaging its famous herbal medicine.





Peking No. 4 Pharmaceutical Plant makes injection solutions from medicinal herbs.



Shanghai No. 5 Pharmaceutical Plant tests a new type of antibiotic.

pu diated this line, pharmaceutical workers began to direct their research and production toward medicines for the common, frequently-occurring and endemic diseases of the rural areas. In groups they went to the countryside and hill areas to study the incidence of diseases and what medicines were needed.

Peking's pharmaceutical plants send teams of workers, leaders and technicians into the countryside around the capital and to villages in Hopei and Shansi provinces to hear the opinions and demands of the barefoot doctors and commune members. This has led to priority in their production of antibiotics,

antipyretics, pain-killers, and cough, asthma and stomach medicines.

Shanghai has developed 250 new medicines in the last decade, most of them for preventing and treating diseases in the rural areas. In 1974 the Shanghai Pharmaceutical Company formed joint survey teams with commercial and health departments, and visited 400 rural organizations in 16 provinces and municipalities. From wide discussion meetings they learned the incidence of diseases and the production, supply and use of medicines in various localities.

Snakebite is common in the rural and mountainous regions of

south China. A special research group in Shanghai, cooperating with the No. 2 Shanghai Chinese Traditional Pharmaceutical Plant and related medical units, visited these areas, collecting hundreds of peasant herbal prescriptions and remedies for snakebite in five provinces. After four years of study and experimentation, they developed a highly effective antidote which has cured over 90 percent of the 2,100 cases of various kinds of snake poisoning in recent years.

The parallel development of China's pharmaceutical industry, cooperative medical care systems and the increasing number of barefoot doctors has radically changed the health-care picture in the countryside. In the Paoting area of Hopei province, for example, 83 percent of the medicines and drugs are sent to the communes.

China's pharmaceutical industry is also doing research on medicines for cerebrovascular and coronary heart diseases and cancer. Creatively using China's own medical heritage and integrating traditional Chinese medicine with western medicine has resulted in some fairly effective medicines for hypertension, coronary heart disease and cancer.

Integration of Two Systems

During the cultural revolution the staff members and workers of the industry studied more conscientiously Chairman Mao's statement that "Chinese medicine and pharmacology are a great treasure-house and efforts should be made to explore them and raise them to a higher level". They criticized the Liu Shao-chi line of blindly worshipping the west and repudiated the fallacies that "traditional Chinese medicine and pharmacology is unscientific" and "western medicine and pharmacology will surely replace traditional Chinese medicine and pharmacology".

The policy of combining the two systems to create a new system of medicine and pharmacology in China has accelerated their integration.

Both the Chinese and western systems have their strong and weak points. Correct integration means discarding the dross and taking the

best in each, combining them into an organic whole — “making the past serve the present and the foreign serve China” and “weeding through the old to let the new emerge”.

After many efforts the pharmaceutical industry has developed some new products combining features of both traditional Chinese and western medicines. The essence of some Chinese medicinal herbs has been extracted, using western methods, and made into tablets, injections and sprays.

There are many examples of this. When it is difficult to give medicine orally to seriously ill patients who can't swallow or move their jaws, a Chinese herbal medicine is given as an injection. The anti-tumor 5-fluorouracil (Fluracil) used in treating cancer in the digestive system produces highly undesirable side effects when taken by mouth and could only be injected. Now made

in tablet form with the addition of Chinese herbal medicines that strengthen the functioning of the stomach and prevent bleeding and vomiting, it has little side effect and is more effective. The compound *salvia miltiorrhiza* injection and *styrax liquidus* pills — both combinations of Chinese medicinal herbs and western pharmaceutical materials — are used in treating coronary heart troubles and cardiac infarct.

Prolonged use of streptomycin harms the eighth pair of cranial nerves and often causes deafness. Now glycyrrhizic streptomycin, made with the addition of a Chinese herbal element, reduces this side effect. In the field of anesthesia, injections of Chinese traditional anesthetic No. 2, awakening preparation No. 2 and tetrandrine are new and effective.

The integration of traditional Chinese with western pharmaceu-

tical materials and techniques increases the efficacy and reduces the side effects of medicines. They are popular because their prices are low and they are easy to take, transport and store. More and more pharmaceutical plants are now developing and producing such medicines.

In Shanghai before the cultural revolution there were three such plants. Today there are 27, producing 50 new medicines in clinical use, and they have begun production of 33 new varieties. Peking's No. 4 Pharmaceutical Plant has produced 30 new varieties in the past five years, mainly for treating bronchitis, colds, inflammations and coronary heart diseases. Combining traditional Chinese and western materials and methods has raised the technological level of China's pharmaceutical industry and widened the prospects for future development.

(Continued from p. 13)

members answer calls day or night, no matter how far away. They do house chores for bedridden patients. Sometimes they give their own blood for transfusions. “In the old days,” one Tibetan patient commented, “our blood was sucked by herdsmen, headmen and reactionary lamas. Now doctors sent by Chairman Mao even give their own blood to save us!”

Room for Talent?

Before they left Peking some of the hospital staff members wondered, “Can we go on raising our medical level and doing medical research if we settle in the countryside?” Five years in the new place has answered their doubts — there is plenty of room for developing their talents to the full.

Touring the villages and pastures, team members have investigated and treated 7,000 cases. These include diseases such as tuberculosis and goiter. In Peking they were tuberculosis specialists

without much experience in other diseases. But their practice in these remote mountains has enabled them to expand their professional fields. It has also provided new subjects for medical research.

Dr. Chang Shih-jung's research on tubercular meningitis in children had been quite successful before he moved to the Wankatan area. But now working among the peasants and herdsmen he analyzed many cases of headache and dizziness and found them due to low blood pressure common in high altitudes. Combining a study of the medical literature with clinical observations, he and his colleagues worked out a successful method of treatment. Having cured many cases in a short time, their method has contributed to medical research.

Doctors who have come to the Wankatan hospital have also analyzed their clinical experience with three other endemic diseases in the area — kidney infection, toxic indigestion in children and severe pneumonia in the newborn and infants. They have written six

reports on the laws governing these diseases.

Practicing in the countryside has also helped young medical workers to develop more rapidly. Dr. Chen Kuo-liang, for instance, combined diligent study with the wide experience he was getting in his work with the peasants and herdsmen. In only five years he has become proficient both in the internal medical and the ear-nose-and-throat departments, combining western medicine, acupuncture and moxibustion. Nurse Chou Hsiu-ying went to a short hospital training course in a neighboring prefecture. After she returned, she combined her new theoretical knowledge with clinical practice and is now a doctor in obstetrics and gynecology.

Looking back on their life in the Kannan Tibetan Autonomous Prefecture and the growth of the hospital, the 45 medical workers from Peking agree that settling down in the countryside in answer to Chairman Mao's call was a good decision, the correct way for them both to increase their medical skill and to help build medical and health care in China's rural areas.

Lesson 14

合作 医疗 好

Hézuò Yīliáo Hǎo

Cooperative Medical Care Is Fine

王 成文 老大爷, 在旧社会 生活了
Wáng Chéngwén lǎodàye, zài jiù shèhuì shēnghuó le
Wang Chengwen old grandpa at old society lived

几十年, 总是 缺吃 少穿,
jǐshí nián, zǒng shì quē chī shǎo chuān,
several-ten years, always lacked food short (of) clothing. (His)

妻子和儿子就是因为 生病 没钱
qīzi hé érzi jiù shì yīnwèi shēng bìng méi qián
wife and son were because became ill (had) no money

治, 先后 都死了, 只剩下他
zhì, xiānhòu dōu sǐ le, zhǐ shèngxià tā
(to) treat, first (and) later all died, only left him

孤零零的一个人。解放了, 他才 翻了
gūlínɡlínɡ de yí ge rén. Jiěfàng le, tā cái fān le
lonely one person. Liberated, he then turned over

身。人民公社成立以后, 他过上了
shēn. Rénmín gōngshè chénglǐ yǐhòu, tā guòshàng le
body. (The) people's commune formed after, he began to pass

幸福的生活。一九七〇年, 生产大队
xìngfú de shēnghuó. Yījiǔqīlíngnián, shēngchǎndàduì
happy life. 1970 year, production brigade

办起合作 医疗, 他 热情 支持,
bànqǐ hézuò yīliáo, tā rèqíng zhīchí,
set up cooperative medical care, he enthusiastically supported (it),

常常 上山 为 集体采 药。
chángcháng shàng shān wèi jí tǐ cǎi yào.
often went up mountain for (the) collective pick medicinal herbs.

去年 春天, 他正在地里 干活儿的
Qùnián chūntiān, tā zhèngzài dìlǐ gàn huór de
Last year spring (when) he was at field in working

时候, 忽然 得了 脑溢血症, 身子 不能
shíhòu, hūrán déle nǎoyìxuèzhèng, shēnzi bù néng
time, suddenly got cerebral hemorrhage, body not able

动, 也不能 说话了。赤脚医生 及时
dòng, yě bù néng shuō huà le. Chǐjiǎo yīshēng jíshí
move, also not able speak. (A) barefoot doctor in time

抢救, 又是打 针, 又是吃 药。
qiǎngjiù, yòu shì dǎ zhēn, yòu shì chī yào.
(gave) first aid, giving injection (and) eat medicine.

生产大队 把他送进了 县医院, 并且
Shēngchǎndàduì bǎ tā sòngjìn le xiàn yīyuàn, bìngqiě
Production brigade him sent into county hospital and

派 人在医院 照顾 他。经过
pài rén zài yīyuàn zhàogu tā. Jīngguò
dispatched person at hospital (to) take care (of) him. After

一个多月的 治疗, 老人基本上好了,
yí ge duō yuè de zhīliáo, lǎorén jīběnshàng hǎo le,
one more month's treatment, old man basically well,

出院 继续 休养。赤脚医生
chū yuàn jìxù xiūyǎng. Chǐjiǎo yīshēng
left hospital (and) continued (to) rest. (The) barefoot doctor

每天 到 他家里 来给他 检查、送
měitiān dào tā jiāli lái gěi tā jiǎnchá, sòng
every day went to his home in to him check up and send

药。
yào.
medicine.

回忆 对比 今 昔 的生活,
Huíyì duìbǐ jīn xī de shēnghuó,
Recalling (and) comparing present (and) past life,

老人 激动地说: “要是在 旧社会, 我
lǎorén jīdòng de shuō: “Yàoshi zài jiù shèhuì, wǒ
old man moved said: “If at old society, I

得了 这种 病, 早 就死了。现在
déle zhèzhǒng bìng, zǎo jiù sǐ le. Xiànzài
got this kind (of) illness, (I) long ago then died. Now

有了合作 医疗, 这么 快 就 给 我
yǒule hézuò yīliáo, zhème kuài jiù gěi wǒ
have cooperative medical care, so quickly for me

治好了, 我 一个钱也 没花。真是 新
zhìhǎo le, wǒ yí ge qián yě méi huā. Zhēn shì xīn
cure, I one cash have not spent. Really new

旧社会 大 不一样, 旧 社会
jiù shèhuì dà bù yíyàng, jiù shèhuì
(and) old societies (are) greatly different. Old society (is)

比 黄连 还苦, 新社会 比 蜜 还
bǐ huánglián hái kǔ, xīn shèhuì bǐ mì hái
than bitter medicine more bitter, new society (is) than honey more

甜 啊!”
tián a!”
sweet!”

Translation

Grandpa Wang Chengwen lived for several decades in the old society and always lacked food and clothing. First his wife and then his son became ill and both died because he had no money for treatment and he was left alone. After liberation he stood up. After the people's commune was formed he began to lead a happy life. In 1970 his production brigade instituted cooperative medical care. He supported it enthusiastically and often went up into the mountains to pick medicinal herbs for the collective.

Last spring while working in the field he suddenly had a cerebral hemorrhage. He was paralyzed and could not speak. A barefoot doctor gave him first aid in time, giving him injections and oral medicine. Then the production brigade sent him to the county hospital and assigned someone to take care of him there. After more than a month of treatment he had practically recovered and left the hospital to continue his recuperation. Every day the barefoot doctor went to his home to give him a checkup and take him medicine.

Recalling his past life and comparing it with the present, the old man said with feeling: "If I had had this kind of illness in the old society, I would have died long ago. Now with cooperative medical care, I have got cured so quickly without spending a cent. Really the new society is greatly different from the old one. The old society was more bitter than bitter medicine, the new society is sweeter than honey!"

Notes

1. Bǐ 比 to show comparison, as in Jiù shèhuì bǐ huánghuán hái kǔ, xīn shèhuì bǐ mì hái tián 旧社会比黄连还苦, 新社会比蜜还甜 (The old society was more bitter than bitter medicine, the new society is sweeter than honey). The pattern is: A 比 B followed by a modifier. Tā gēge bǐ tā gāo 他哥哥比他高 (His elder brother is taller than he is), Tā shuō Zhōngguó huà bǐ wǒ liúli 他说中国话比我流利 (He speaks Chinese more fluently than I). Sometimes the adverb hái 还 or gèng 更 is placed before the adjective. Tā bǐ tā gēge hái gāo 他比他哥哥还高 (He is even taller than his elder brother); Yǔhòu de tiānkōng bǐ píngcháng gèng míngliàng 雨后的天空比平常更明亮 (The sky is brighter after a rain than at ordinary times).

2. The uses of gěi 给.

Chǐjiǎo yīshēng gěi tā yì píng yào 赤脚医生给他一瓶药 (The barefoot doctor gave him a bottle of medicine). Here 给 is a verb. Chǐjiǎo yīshēng gěi tā jiǎnchá 赤脚医生给他检查 (The barefoot doctor

examined him). Here 给 is a preposition, meaning "to" or "for". This preposition 给 and its object are placed before the verb. We cannot say 赤脚医生检查给他.

Sometimes 给 follows the verb. Tā liúgěi wǒ yì bǎ yàoshi 他留给我一把钥匙 (He left me a key). Wǒ péngyou xiěgěi wǒ yì fēng xìn 我朋友写给我一封信 (My friend wrote me a letter).

3. Fānshēn 翻身 literally means "turn the body over". Now it has come to mean liberation from oppression.

4. Zhì 治, zhìliáo 治疗, yīliáo 医疗.

The verb 治 (to treat or receive treatment) is most often used in speaking. Examples: zhìbìng 治病 (treat illness), zhì yǎnjīng 治眼睛 (treat eyes). 治疗 is usually used in writing. Examples: zhù yuàn zhìliáo 住院治疗 (undergo treatment in a hospital), chángqī zhìliáo 长期治疗 (long-term treatment). 治疗 is also used as a noun, as in jīngguò yí ge duō yuè de zhìliáo 经过一个多月的治疗 (after more than a month of treatment). 医疗 (medical) is often used with other words to form such terms as yīliáoduì 医疗队 (medical team), yīliáo shèbèi 医疗设备 (medical equipment), gōngfèi yīliáo 公费医疗 (free medical care), and so on.

Exercise

Read the following:

提高健康水平

在中国的西北 (xīběi northwest), 有一个生产大队 (shēngchǎn dàduì production brigade), 三面 (miàn sides) 都是沙漠 (shāmò desert)。一九七〇年, 这个大队办起了合作医疗, 社员们不花钱就可以治病。

在旧社会, 这里只有一家药店 (yàodiàn pharmacy), 看一次 (cì time) 病, 就要给二斗 (dǒu peck) 粮。有一个贫农 (pínóng poor peasant) 为了给父亲 (fùqīn father) 治病, 被迫 (bèipò forced) 卖掉两个女儿, 父亲的病也没治好。

现在, 队里有了医疗站 (yīliáo zhàn medical station), 还培养了赤脚医生。社员们自己种药、采药。有病早治, 没病早防 (fáng prevent), 大大提高了健康水平。

